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HISTORICAL ACCOUNT

OF SOME OF THE MORE

Important Versions and Editions of the Bible,

—BY—

CHARLES W. DARLING, A. M.,
,,

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[Reprinted from *Magazine of Western History*.]TRANSFERRED TO
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VERSIONS OF THE BIBLE.

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS OF THE BIBLE,
BEFORE THE DISCOVERY OF PRINTING, AND ALLUSIONS
TO AFFINITIES BETWEEN LANGUAGES.

BY CHARLES W. DARLING.

THE nations of the world possessing anything like an organized government have ever had writings bearing upon the spiritual relations of their people. Among the more important of these writings may be named the Vedas of the Hindus, the teachings of the Confucius of China, the Koran of the Mohammedans, and what is known as the Hebrew and Christian Scriptures. These several writings have a most suggestive history, but as the latter have a special interest for all who know their influence, in this introductory paper it is proposed to refer only to them; and at the same time nothing but a compilation will be attempted.

In the early centuries, what in our day is termed the Bible, was known as the Sacred Writings, the Holy Scriptures, and by other phrases of similar significance; nor was it until the fourth century that this collection of writings received the name by which it is now known throughout Christendom. Chrysostom, bishop of Constantinople, and one of the most illustrious fathers of the Church, was the first to give the

name of Bible to the various books of the Old and New Testament.

According to Ripley the number of the books and their grouping have varied in different versions, thirty-nine appearing in our English Bible. Jerome counted the same books so as to equal the twenty-two letters of the Hebrew alphabet: Judges and Ruth; the two books of Samuel; two of the Kings; two of the Chronicles; and the twelve minor prophets making five books. The later Jews of Palestine counted these twenty-four. As to their order the Masoretic arrangement, which is that of our Hebrew Bibles, is very ancient. The Greek speaking Jews varied from those of Palestine, and their arrangement is preserved in the Septuagint, which is followed in the Vulgate and in our English Bibles, an order not according to chronological succession, but made with a view to grouping similar classes of composition together, the historical being placed first, the poetic next, and the prophetic last. The Apocalypse, or the Revelation of St. John, is the only book

in the New Testament of a strictly prophetic character. It was written shortly after the death of Nero, and whatever may have been the opinion of heathen writers as to the inspiration of the books of the Bible, we have the testimony of Papias of Sardis, Melito, Eusebius and others, that this book is inspired. Justin Martyr and Irenæus quote the Apocalypse as the work of the apostle John; and the third council of Carthage, in 397, admitted it into the list of canonical books. On the other hand Dionysius, bishop of Alexandria, undertakes to prove that it was not the work of the apostle John who lived in Asia, and he bases his opinion upon the fact that the Apocalypse is absent from the ancient Peshito edition. Semler, De Wette, Ewald, Lucke and other exegetical writers have tried to prove that this book and the Gospel of John could not have been written by the same author, while Baur, Hilgenfeld, and others of the Tubingen school, ascribe the Apocalypse to him but not the fourth Gospel. Dana says that the Johannean origin of both the Apocalypse and the fourth Gospel was, on the other hand, vindicated against the critical schools by Hengstenberg, Godet, Hase and Niermeyer. In the opinion of the former the Apocalypse is a progressive representation of the entire history of the Church and the world, and therein may be found references to nearly every great event of the Christian era; such as the migrations of nations, the reformation, the pope, and the French revolution. Able advocates for

the preterist mode of interpretation have been found in Grotius, Bossuet and Calmet, who say that the Apocalyptic visions have been fulfilled in the time which has passed since the book was written, and they refer principally to the triumph of Christianity over Judaism and paganism.

Ewald, Bleek, Stuart, Lee and Maurice declare that the "seven heads" are the seven emperors, and as Galba was accounted as the sixth of the emperors, the fifth was Nero, who would return as the eighth. Certain English writers believe that (with the exception of the first three chapters) the book refers to events which are yet to come. For ten centuries men have been studying the authenticity and arrangement of the constituent parts of the Bible, and the text of the Old Testament has already passed through many revisions. The books, as is well known, were first written on stone and papyrus rolls, and the old Hebrew characters used are found on the coins of the Maccabees. After the return from the Babylonish exile, the ancient Hebrew was modified by Aramaic chirography until it took the square form of the Palmyrene letters. After a time the words were separated from each other, followed by a division into verses: then the necessity was felt of breaking up the text into sections. In this division the book of the law was made to consist of six hundred and sixty-nine parashes, which (in the absence of the headings) were known by the most prominent subject in each. The text

thus written was most carefully guarded, and in copying nothing could be added, nothing taken away. Rules were made in regard to the manner in which the manuscripts were to be written, and those rules were absolute. In the Masoretic period, reckoned from the sixth to the eleventh centuries, the ancient manuscripts were critically collated and the notes of the Masorites were recorded in separate books. Since this period scholars have labored to elucidate the Masoretic text, and the manuscripts of the Pentateuch have been revised. In July, 1881, the writer published in the *New York Observer*, a list of Bibles translated, copied in manuscript, and printed in early times; but it is not possible to make such a list complete.

The chronology of the period of history in which these manuscripts were written is, to a certain extent, involved in uncertainty, as dates were seldom given by the sacred writers. The scribes may have supposed that in the matter of chronology, the truth could easily be ascertained by such means as were at the disposal of those for whose immediate benefit those writings were made. The transcription of these copies scattered throughout Europe, Africa, Ethiopia, Syria, Persia and China, was chiefly the work of monks to whose laborious pens we are indebted for the preservation of the Scriptures through the darkness of the Middle Ages. The original copies, both of the Old and New Testaments, have nearly all disappeared, and the oldest manuscript

known, as yet preserved, is of the fourth century after Christ. These Biblical manuscripts are usually divided into the Hebrew and Greek, of which the latter are more numerous, and include only the New Testament. The form of the letters varies, sometimes they are all capitals, and manuscripts so written are called *uncial*. These are the oldest, while *cursive* writings, in which the letters run on, being often joined, with no capitals except as initials, belong to a later age. Greek manuscripts are in the square form, and though doubtless rolls like the Hebrew existed in very early times but few of them have been preserved. The writer has one which contains only the book of Esther, and which probably dates back to a very remote period of time. McClintock states that the most ancient manuscripts are without any separation of words. At the beginning of the fifth century, and probably earlier, a dot was used to divide sentences. The older manuscripts are generally incomplete; a few originally contained the whole Bible, some the New Testament, and others only certain portions of it. Manuscripts where the original writing has been almost or altogether obliterated, and other matter substituted, are called *Codices Palimpsesti*, or *Rescripti* (palimpsest manuscripts), that is manuscripts rewritten. When the text is accompanied by a version, the manuscripts are termed *Codices Bilingues*, or double tongued. These are usually Greek and Latin, and in a very old manuscript the

Latin translation is likely to be that in use before the time of Jerome. In the British Museum are several remarkably interesting specimens of Greek manuscripts, dating from the tenth to the fourteenth century.

One of these manuscripts, the *Codex Alexandrinus*, presented to king Charles I, contains the greater portion of the Old and New Testaments, and is supposed to have been written in the fifth century. Polycarp's Epistle to the Philippians was written, says Jacobson, shortly after the martyrdom of Ignatius, 115 A. D. Its genuineness, though disputed by writers of the Tubingen school, is now conceded. Its tone is hortatory, and there is great profuseness of quotation from the apostolic writings. Polycarp, bishop of Smyrna, suffered martyrdom about 167 A. D., and a tall cyprus on Mount Pagus, overlooking the city of Smyrna, marks the spot where, when entreated to save his life by reviling Christ, he said "Eighty and six years have I served him, and how can I blaspheme my King, who has saved me?" One hundred and thirty-five years later, and the "*Hexapla*" made its appearance. This was the celebrated edition of the Septuagint text of the Old Testament, in six parallel columns of the original Hebrew, the Hebrew text in Greek letters, and in the four versions by Aquila, Symmachus, the Septuagint, and Theodosian. Of this we have only fragments, edited by the Benedictine Montfaucon. Origin was the author of this great work, which he originally prepared as a *tetrapla*, giving four col-

umns only, with the marginal notes, and marks indicating variations, additions to the texts, and retrenchments.

Further research makes it apparent that in 360 A. D., Ulphilas, or Ulfila, bishop of the Goths, translated the Holy Scriptures into the Gothic language. He was educated in Christianity, and acquired a knowledge of both the Gothic and the Greek languages. His success was so great in converting his people to Christianity, that Athanaric became alarmed and instituted persecutions, which resulted in Ulphilas leaving the Goths, in the year 350. He was accompanied by a large number of converts, and received permission of Constantius to settle at Necropolis. Here the Gothic colony flourished for a time, until new persecutions occurred, when the colony was broken up. A century later the Visigoths and the Ostrogoths adopted Christianity, as the result of this good bishop's labors. He was the great apostle of the Goths who adopted his creed, Arianism, which consisted of a denial that the Son was co-essential and co-eternal with the Father. Happily after the reunion of the Longobardians with the Catholic Church in 662 Arianism as a sect ceased to exist. It was during the period of quiet life among the Goths (after they had received from Aurelian the province of Dacia where they settled) that they were converted to Christianity. It was also during this period that the division sprang up between the Ostrogoths living along the shores of the Black

Sea, and the Visigoths, on the banks of the Danube in the Dacian provinces—a division which maintained itself through the rest of their history. In all the numerous conflicts of the Goths with the Roman emperors they drew their spiritual nourishment from his translation of sacred writ. When Theodosius convoked the Council of Constantine (383) for the purpose of establishing a reconciliation between Arianism and the Nicene creed, then it was that Ulfila was declared a heretic. This prolific writer, whose translation of the Bible was the oldest of the Teutonic languages, died in Constantinople the same year. This translation shows that the Gothic language, although closely related to the Icelandic, Anglo-Saxon, old High German, etc., occupied an independent position. A manuscript of Ulphilas' version, written in letters of silver, has been found in the Abbey Verden, and from the style of writing it received the name of "*Codex Argenteus*." In the monasteries, which existed in the early days of the Christian Church, many of the monks were employed in the transcription of the acts and teachings of Apostolic times, and the church has been from time immemorial the vigilant guardian of the sacred Scriptures. In some cases this copying was done from memory which on account of daily repetition would not be difficult. These manuscripts give to modern Biblical scholars the text upon which they rely in their studies of the Bible.

Dr. Tischendorf discovered in the convent on Mount Sinai, and obtained

for the imperial library at St. Petersburg, the remarkable *Codex Sinaiticus*, which contains the entire New Testament, and portions of the Old; it is probably a product of the fourth century.

In the Vatican library at Rome is a copy of the *Codex Vaticanus*, believed to have been written in Egypt. It contains portions of the Old and New Testaments, and this also was probably written during the fourth century. The *Codex Ephraemi* consists of portions of the Old and New Testaments, over which (the original writing having been partially erased) some works of Ephraem, the Syrian monk, were written. This was a custom not uncommon, owing to the scarcity of parchment or other material. It is assigned by Tischendorf to the fifth century. The *Codex Bezae* was procured in 1562 from the monastery of St. Irenæus at Lyons, France; and it is supposed to have been written in the fifth or sixth century. In the seventh century Aldhelm, an English divine, translated the Psalms. He is reputed to be the first Englishman who ever wrote in Latin. He led an exemplary life, and history states that during the days of barbarism in which he lived, he frequently attracted the notice of his parishioners, and secured their attention by mingling ballads with grave exhortations.

680 A. D. Anglo-Saxon. The Golden Gospels of Henry VIII, *Evangelia Latina*, folio, MS. on purple vellum, written in *gold uncials*, in double columns; bound in old English red

morocco. Presented to Henry VIII of England, in 1521, as is recorded on a leaf of purple vellum inserted at the beginning, and bearing the royal arms of England. This presentation probably took place about the time that the King received the grant of the title of "Defender of the Faith." This MS. is a noble and most precious volume and is (as Quaritch, the owner, truly says) of imperial magnificence. A large inscription in gold on the edges, written at the time of its presentation, reads thus: "*Intus ornatior quam foris.*" This manuscript is believed by Prof. Wattenbach to have been written for Archbishop Wilfred of York, between 670 and 680, and he has had confirmation of his conjecture from the great archæologist, De Rosse. There are some Biblical explorers who think that this MS. was written at the court of Charlemagne about 780, because of certain forms of punctuation supposed to belong to that time and place, but it is quite probable that the custom was merely derived by the Frankish scribes from Alcuin and the Anglo-Saxon writers. The pecuniary value placed upon this precious volume by its possessor is ten thousand dollars, but its worth cannot be estimated by money. The writer will here venture to say that if Mr. Robert Lenox were living, that Bible would not long remain in England.

In the year of our Lord, 735, Bede, a monk, surnamed "Venerable," translated the book of John. Of his writings, all of which were in Latin,

the most celebrated were his commentaries on the Scriptures, and his ecclesiastical history, from the time of Julius Cæsar to his own age; the material for which he collected from the annals of convents and ancient chronicles. Bede quoted much from sacred writings which he had impressed upon his memory, and his translation of the book of John, is believed to be among the earliest on record. Edfried, bishop of Lindisfarne, in the year 790 translated the Gospels, and in the British Museum is a positive evidence that his translations of the Bible in the vulgar tongue were made at this early period. Nennius, the supposed author of "Historia Britonum," a Latin history of Britain from the arrival of Brutus, the Trojan, to A. D. 655, displays in his history of the Britains a wonderful knowledge of the Bible, but his quotations do not give evidence of the translations made use of by him. Afric, an Anglo-Saxon ecclesiastic in the tenth century translated a portion of the Old Testament, and the manuscript is yet preserved in one of the great libraries of Europe. Orm also compiled in verse an English harmony of the Gospels, to which he gave the name of "Ormalum." Alfred the Great, king of the Saxons in England, born in Berkshire 849 A. D., was a convert to Christianity, and after his battle with the Danes he converted the Danish king, Guthrum, held by him as a prisoner. Alfred was distinguished as a scholar as well as a patron of learning, and he translated the Psalter from

memory. Freeman describes him as a saint without superstition, a scholar without ostentation, a conquerer whose hands were never stained with cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph.

The Jews called the first five books of the Old Testament *Torath Musheh*, or the Law of Moses. In the compilation of the Pentateuch, Vitringa, Simon, and Le Clerc, state that use had been made of documents of an earlier date. Astruc, a French writer of the past century, maintained that in Genesis and Exodus there are traces of original documents, characterized by different names of God, the one by the name of Elohim and the other by the name of Jehovah. This view, known as documentary hypothesis, was also adopted by Eichhorn. Hupfold, a German theologian, gave expression to the opinion that there is a third work, by a younger Elohist, and the three works combined by a fourth writer, called by him the "Redactor," into the present Genesis. Ewald, Knobel, Noldeke and Schrader combine both theories, and state that they find traces of more authors and of more than one general revision. Nearly all the theologians who suppose that the Pentateuch received its present form at a comparatively late period, admit that portions of the book are undoubtedly of Mosaic origin. Hengsteuberg, Havernick, Drechsler, Ranke, Nelte, Keil, Douglas and Bartlett, defend the Mosaic authorship of the entire Pentateuch, and hold that any other supposition is

inconsistent with the plenary inspiration of the Bible.

As has already been stated, the apographs of originals existing at the present time are of great antiquity, and the Hebrew rolls which were used in the synagogue worship, are written with great exactness. The skins of clean animals, specially prepared, and fastened together with strings, also taken from clean animals, represented the material upon which the chirographers labored. The one in the possession of the author of this paper is in the square Chaldee letters, without vowels or accents, and as it is of considerable length, it is rolled around a cylinder. The writing is in columns, presenting, so to speak, separate pages to the eye of the reader, as he unrolls the manuscript. The nucleus of our present Bible was what might now be called the Jewish Bible; at once the history, the code of laws, and the sacred book of the nation. It was expressly commanded by Moses before his death that it should be read aloud to the assembled Israelites once in seven years, in the Jubilee year, at the Feast of the Tabernacles; and it was preserved with the utmost care and reverence, by the side of the Ark of the Covenant in the Tabernacle. These parchment rolls vary in size, and one at the British Museum if unrolled and laid upon the ground would occupy a space seventy-six feet long and two feet two inches wide. The art of writing was known and continually practiced in Egypt prior to the time of Moses, and that

great law-giver is said to have been learned in all the wisdom of the Egyptians. When then the stirring events of the Exodus occurred, when a nation was to be organized, laws to be made, and customs to be established; it is a moral certainty that such a man would take care to chronicle passing events, and to have his laws a written code. The alphabet used by the Hebrews was probably of Phœnician origin, and from these ancient Phœnician characters those of many other languages would seem to have been derived. Although the Phœnician characters are of great antiquity, yet it is evident that alphabetic characters were in use before that time. Take for example the Moabite alphabet, in which appear rude likenesses of the things signified by the names, and made use of by an agricultural people from whom they must have passed to the Phœnicians. The Phœnician alphabet, so far as we can trace it upwards, comprised twenty-two letters, and the inscriptions were from right to left. There were the same number in the Hebrew, as can be seen by the alphabetic Psalms. This was the basis of the Egyptian hieroglyphics, and the monuments of Egypt are covered with paintings exhibiting warlike and domestic scenes of many animals, astronomical and geographical figures, plants, instruments, utensils, together with a great variety of imaginary forms of winged snakes, griffins, etc. Some of them yet remain perfect in color, and those seen by the writer in the temple of Aboo Simbel, above

the Second Cataract of the Nile, appeared as fresh and beautiful as if they had been the work of yesterday.

This is owing to the fact that the temple was cut into the heart of the solid rock, and the hieroglyphics were not therefore exposed to the action of the winds. The mysteries of this language were revealed by the discovery of the Rosetta stone, at Alexandria; and the Moabite stone found at Dibon, adds most remarkable testimony to the truth of Bible record.

Rev. Dr. Abbott thinks that the first attempt to convey ideas by signs addressed to the eye was by pictures and in this first stage a single picture represented an entire word. The next stage was the syllable when the picture became merely a conventional sign, drawn with the fewest possible lines until it often merely suggested, or even ceased to suggest the object which it had represented. The best examples of these two stages are in these Egyptian hieroglyphics, which represent frequently the first syllables of the words, and even the first letter.

In the cuneiform alphabet of Assyria there are several hundred known characters which also indicate words, as many more which represent simple and compound syllables. The cuneiform alphabet, or syllabary, the origin of which is unknown, has lost nearly all resemblance to the original pictures from which it degenerated, and the same is true of the Egyptian hieratic chirography, which was a sort of running hand, used in writing on papyrus.

The Egyptians possessed the hieroglyphic system at the earliest period at which we meet their monuments, and we have in the Papyrus Prisse a specimen of hieratic writing going back as far as the Exodus.

The old Phœnician, to which reference has already been made, or more properly the Shemitic alphabet, as it first appeared about 1000 B. C., was extended over the west coast of Asia, from Arabia to the central portion of Asia Minor, and it may have had its origin with the Canaanites at the time when the shepherd kings ruled over Egypt.

A letter from Prof. Rafinesque corroborates our supposition that the ancient Punic, Phœnician, or Carthaginian language is quite identical. A stone was found in a cave on the Island of Malta, in the year 1761, upon which Phœnician characters of a very ancient date were inscribed. This island, at an early period of time, was inhabited by the Phœnicians, long before the Romans existed as a nation, and this sepulchral cave bore evidence of having been used by the primitive inhabitants. These characters found in the ancient repository of the dead, are thought to mark the place where the famous Carthaginian, Hannibal was buried, as they explicitly allude to that general. The reading in the original is as follows: "Chadar Betholam kabar Chanibaal Nakeh becaleth haveh, rachm dach Am beshuth Chanibaal ben Oar melec." The interpretation reads thus: "The inner

chamber of the sanctuary of the sepulchre of Hannibal, illustrious in the consummation of calamity. He was beloved. The people lament, when arrayed in order of battle, Hannibal the son of Bar-melec."

Humboldt, in his volume entitled "Researches in South America," describes a chain of mountains between the rivers Oronoco and Amazon where were found in a cavern characters supposed to be the Punic letters, engraved on a block of granite. Other nations having presented their claims to the inventors of language, why then should not America also endeavor to establish its right? Prof. Vater assures us that the alphabet of the two continents, with the American glyphs, or groups of letters had their origin in a remote period, when one original tribe existed, whose ingenuity and judgment enabled them to invent such intricate formations of language as could not be effaced by thousands of years, nor by the influence of zones and climates. To unravel the mysteries of language as connected with the new and old continents and to unite the whole human race in one origin is not an impracticable theory.

Winthrop's description of the curious characters inscribed upon a rock at Dighton, Massachusetts tends to show that they originated with the inhabitants of the ancient Atlantic island of Plato, called by him Atlantis. Mathien not only gives the sense of the inscription, but he proves that the tongues spoken by the Mexicans, Peruvians and

other occidental or western people, as well as the Greek itself, with all its dialects were but derivations from the language of the primitive Atlantians. Dr. Robertson, the historian, conjectures that this bridge which reached from America to Europe was destroyed by the ocean very far back in the ages of antiquity. Plato says, "there was a tremendous overflowing of the sea, which continued a day and a night, in the course of which the vast island of Atalantis, and all its splendid cities, were sunk in the ocean, which spreading its waters over it added a vast region to the Atlantic." If the tradition be true, this occurrence happened about twelve hundred years before Christ, and seven hundred and fifty years after the flood. At this period it is possible that a land passage may have existed from Europe and Africa to America; also by other islands, some of which are still situated in the same direction—the Azores, Madeiras and Teneriffe islands. An allusion to this same island, Atalantis, is made by Euclid, in a conversation which he had with a Scythian philosopher of the same age, who had traversed the wilds of his own northern regions to Athens, where he made the acquaintance of Euclid. Their subject was the convulsions of the globe. The sea, according to every appearance, said Euclid, has separated Sicily from Italy, Eubœa from Bœotia, and a number of other islands from the continent of Europe. We are informed that the waters of the Black sea having been

long enclosed in a lake, rose at length above the lands which surrounded it, forced open the passage of Bosphorus and Hellespont, and rushing into the Ægean sea, extended its limits to the surrounding shores. Beyond the isthmus which once united Europe and Africa, said Euclid, there existed an island as large as Africa which, with all its wretched inhabitants, was swallowed up by an earthquake. The evidences of an ancient population in this country, anterior to that of the Indians is shown in the discovery of mounds, tumuli, and the researches of the Historical Societies of Ohio and elsewhere. In a deep valley in the Alleghany mountains is one of those solitary memorials of an exterminated race. It is hidden amidst the profoundest gloom of the woods, and consists of a regular circle, a hundred paces in diameter. The plot is raised above the common level of the earth around to a height of about four feet, which may have been done to carry off the water when the snows melted, or when violent rains would otherwise have inundated the dwellings of the inhabitants. The whole country abounds with monuments of antiquity, and there is every reason to believe that the Americans were equal in antiquity, civilization and sciences, to the nations of Africa and Europe; and like them the children of Asiatic nations. It is absurd to suppose that no American nations had systems of writing, glyphs and letters, and undoubtedly they had various modes of perpetuating ideas.

Rafinesque in a letter to Champollion states that the graphic systems in America to express thought may be arranged in twelve series:

1st. Pictured symbols of the Toltecas, Aztecas, Huaztecas, Skeres, and Panos.

2d. Outlines of figures expressing words or ideas, used by the nations of North and South America.

3d. Quipos, or knots on strings used by the Peruvians, and several other South American nations.

4th. Wampums, or strings of shells and beads, used by many nations of North America.

5th. Runic glyphs, or marks and notches on twigs or lines, used by several nations of North America.

6th. Runic marks and dots, or graphic symbols, not on strings or lines, but in rows; expressing words or ideas, used by the ancient nations of North America or Mexico; the Talegas, Aztecas, Natchez, Powhatans, Tuscaroras, and the Muhizcas of South America.

7th. Alphabetical symbols, expressing syllables or sounds, not words, but grouped, and the groups disposed in rows; such is the graphic system of the monuments of Otolum, near Palenque, the American Thebes.

8th. Cursive symbols, in groups and the groups in parallel rows, derived from the last (which are chiefly monumental) and used in the manuscripts of the Mayans, Guatamalans.

9th. Syllabic letters, expressing syllables, not simple sounds, and disposed in rows. Such is the late al-

phabet of the Cherokees, and many graphic inscriptions found in North and South America.

10th. Alphabets or graphic letters expressing simple sounds and disposed in rows; found in numerous inscriptions, medals and coins in North and South America.

11th. Abbreviations or letters standing for whole words, or part of a glyph and graphic delineation expressive of the whole.

12th. Numeric system of graphic signs, to express numbers. All the various kinds of signs, such as dots, lines, strokes, circles, glyphs, letters, etc., used by some nations of North and South America as well as in the eastern continent.

Thus it is shown that America, in its earliest history, was not without its literati, and means of improvement by the use of letters, but was lost by means of revolutions as once was the fate of the Roman empire.

In the humble opinion of the writer, the Atlantes were not only the primitive colonists of America, but they were the most conspicuous and civilized. They may have been the founders of Otolum that ruined city which ranks among the most remarkable of the antiquities of Yucatan and Chiapa, and which is described by Del Rio as having a circuit of thirty-two and a breadth of twelve English miles. The descendants of the builders of this city are the Tolas or Torascos, Atalalos, Matalans, Talegawis, Otalis or Tsulukis, Tala-huicas, Chontalas or Tsendalas.

The similarity between the languages of our American Indians and their African brethren the Taurics and the Guanches, even after a separation of several thousand years attracted the attention of early navigators, and when Columbus discovered America history tells us he was struck with the similarity in features, manners and speech. From Vater and other Spanish writers we learn that the Tarascos formed in West Mexico a powerful and civilized kingdom, and by their language is traced their origin to a remote period of time. As for the modern English it has really only one immediate parent: The old English, such as it was spoken and written in England, between the years 1000 and 1500, lasting about five hundred years, which is considered to be the usual duration of fluctuating languages. According to Priest, the old English had several contemporaneous dialects, and it is supposed to have sprung from the amalgamation of the British-Celtic, the Anglo-Saxon and the Norman-French. These three parents of the English, instead of being remote and different languages were themselves brothers; they sprang from a common primitive source having undergone fluctuations and changes every five hundred or one thousand years. For instance, the Latin of the time of Romulus, was quite a different language from that spoken in the time of Augustus, although this was the child of the former. Tracing backward the old English which sprung partly from the British-Celtic, we find

that the British-Celtic of Great Britain sprung from the Celtic of West Europe—the Cumbric from the Gomerian of Western Asia—the Gomerian from the Yavana of Central Asia. The Yavana was a dialect of the Sanscrit. The Sanscrit alphabet, and all its derived branches, including even the Hebrew, Phœnician, Pelagic, Celtic and Cantabrian alphabets, were totally unlike in forms and combinations of grouping, but in the great variety of Egyptian form of the same letters a resemblance with our American glyphs has been traced. In an old Lybian alphabet, which has been copied by Purchas, in his collection of old alphabets a close connection is shown between the hieroglyphics of Egypt and the glyphs of Otolum, the ruined stone city of America.

In "Denham's Travels in Africa" is described another old and obsolete Lybian alphabet found in old inscriptions among the Tuarics of Targih and Ghraat, west of Fezan, which although unlike the first, had many analogies, and also with the American glyphs.

The old English which partly sprung from the Norman French may thus be traced backward. The Norman French was sprung from the Romanic of France. The Romanic from the Celtic, Teutonic and Roman Latin. Roman Latin from the Latin of Romulus. The Latin from the Ausonian of Italy. The Ausonian from the Pelagic of Greece and West Asia. The Pelagic from the Palangsha or Pali of Central Asia. The Pali was a branch of the Sanscrit.

Thus we see all the sources of the English language concentrating by gradual steps into the Sanscrit, one of the oldest languages of Central Asia, which has spread its branches throughout the whole world. All the affinities between English and Sanscrit are direct and striking, notwithstanding many deviations and the lapse of ages. All the European nations came from the east or the west of the Imaus table land of Asia, and the order of time in which the Asiatic nations entered Europe to colonize it was as follows:

1. Esquas or Oscans or Cantabri-ans.
2. Gomorians or Cumras or Celts or Gaels.
3. Getes or Goths or Scutans or Scythians.
4. Finns or Laps or Sames.
5. Tiras or Thracians or Illyrians or Slaves.
6. Pollis or Pelasgians or Hellenes or Greeks.

The settlement in Europe of the last is so remote, says Rafinesque, as to be involved in obscurity, but their languages and traditions prove there relative antiquity.

The sacred writers composed their works under so plenary an influence of the Holy Spirit, that God may be said to speak by those writers to men; not merely that they spoke to men in the name of God. According to Buck there is a difference between the two propositions; each supposes an authentic revelation from God, but the former secures the Scriptures from all

error, but as to the subjects spoken and the manner of expressing them.

The inspiration of the Old Testament Scriptures is so expressly attested by our Lord and his apostles, and the evidences brought forward in the New Testament by the apostles so thoroughly establish the truth of the facts to which they testified; that there should be no doubt of their inspiration. The ancient authors seldom wrote their treatises with their own hands but dictated them to their freedmen or slaves. These were of three classes, the tachographoi amanuenses notarii, or hasty writers; the kalligraphoi librarii, or fair writers; and the bibliographio bibrarii, or copyists.

It devolved upon the class last named to transcribe with great care and clearness the text which the former had written from dictation.

The correcting of the copies was under the care of an emendator correcter, and most of the books of the New Testament were dictated after this method.

In the epistle of Galatians, chapter VI., St. Paul noted it as a particular circumstance that he had written it with his own hand. The *recitatis* preceded the publication, which recital took place before many persons who were specially invited to be present.

Thus the works of the first founders of the Christian church made their appearance, and these epistles were read in those congregations to which they were directed. The historical works were made known by the authors in

the congregations of the Christians *per recitationem* and the general interest manifested procured for them transcribers and readers. Records were also inscribed on the walls and columns of temples, tombs, etc. Porphyry makes mention of some pillars preserved in Crete on which the ceremonies observed by the Corybantes in their sacrifices were recorded. The works of Hesiod were originally written on tables of lead and deposited in the temple of the Muses in Bœotia. The laws of Solon were cut on wooden planks, and tables of wood and ivory were not uncommon among the ancients. Those of wood were frequently covered with wax, so that writings could be made or blotted out with facility. Subsequently the leaves of the palm trees were used, and the thin bark was also selected. Hence came the word *liber*, which signifies the inner bark of the trees. As this bark was rolled up in order to be removed with greater ease, each roll was called *volumen*, a volume; a name afterwards given to similar rolls of paper or parchment. From the Egyptian papyrus, the word paper is derived.

After this, leather was introduced, and history informs us that Altarus, the king of the Pergamus, was the inventor of parchment made from the skins of sheep and goats. The ancients also wrote upon linen, and Pliny assures us that the Parthians, even in his time, wrote upon their clothing. Livy speaks of certain books, *lintei libri*, upon which the names of the

magistrates were preserved in the temple of the goddess Moneta.

The Assyrians have been competitors with the Egyptians for the honor of having invented alphabetic writing, and it appears, from the remains now extant of the writing of these ancient nations, that their letters had a great affinity with each other. They much resembled one another in shape, and they ranged them in the same manner, from right to left. The Grecians followed both directions alternately, going in the one direction and returning in the other. It was called *boustrophedon*, because it was after the manner of oxen while at work with the plough. In Chinese books the lines run from top to bottom, and probably the Chinese is the only system now in common use that is not lineally descended from the alphabet used by Moses in writing the Pentateuch.

Few subjects have given rise to more discussion than the origin of alphabetical characters, which, as Calmet truly says must be considered one of the most admirable efforts of the ingenuity of man. So wonderful is the facility which it affords for recording human thought; so ingenious is the analysis which it furnishes for the sounds of articulate speech, that the authors of this invention should receive the grateful homage of all ages. Unfortunately the author, and the era of this discovery, are both lost in the darkness of remote antiquity, and even the nations to which the invention

is due cannot now be named with certainty.

The Egyptians, the Assyrians, the Phœnicians, the Persians, the natives of India have vied with each other for this honor, and each has claimed its inventor among the remote, and probably fabulous personages that figure in the earlier ages of their history. Lucan affirms that the Phœnicians invented the common letters before the Egyptians were acquainted with the use of paper, or the art of writing in hieroglyphical characters, and it was probably in imitation of the Phœnicians that the Egyptians used letters in their writing. Of this we cannot be certain, but we are aware of the fact that the resemblances were great in the ancient alphabets of these people; and we know that Moses, who was familiar with both hieroglyphic and Phœnician letters, wrote in the last named characters. The Egyptians lost the use of their writing when under the dominion of the Greeks, and the Coptic or modern Egyptian character is formed from the Greek. The characters of the oldest known form of the Shemitic alphabet taken from the Moabite stone, nearly 900 B. C., and from other monuments, were followed by the earlier forms of the Greek and Latin alphabets, which as may easily be seen are almost pure Phœnician, when written from right to left, as in the case of the most ancient Greek monuments, the letters are not distinguishable from the Phœnician.

The Phœnician alphabet in which the Old Testament was originally

written, according to the Greek legend was introduced by Cadmus through all the Phœnician colonies, and through the Cadmus of mythology the Greeks took their alphabet from the Phœnicians, while from the Greek is derived the Russian. From the Latins, whose Phœnician origin is equally evident, came the alphabets of the rest of Europe and America.

Brinsep has shown that the ancient Sanscrit alphabet probably came from the Phœnician, and from the Sanscrit are derived the alphabets of India, Burmah, Thibet and Java. The old Persian is also shown by Spiegel to have a similar origin, and Klaproth has proved that the Mongolian, Tungusian and Manchu alphabets are from the Phœnician, through the Syriac, though modified by the perpendicular columnar arrangement of the Chinese. Add to these the Samaritan, Ethiopic, and Syriac; the Arabic, with its characters modified or unmodified, as accepted by Turks, Persians, Malays, Hindoostanees and Touareks, and we have only the Chinese remaining that can claim, as has already been intimated, an independent origin.

The Phœnician writing would probably have been forgotten had not the Samaritans preserved the Pentateuch of Moses, written in the old Canaanite or Hebrew character, by the help of which many medals, coins and the remains of Phœnician monuments have been deciphered. Some learned men maintain that the

square Hebrew character still in use is the same as was used by Moses; but the prevailing opinion seems to be that the Jews gradually abandoned the original character while in captivity at Babylon, and that ultimately Ezra substituted the Chaldee, while the Samaritan preserved their Pentateuch written in old Hebrew and Phœnician characters. Prideaux shows that in the Hebrew language the vowel points, ten in number, are the invention of the Massorets, and date back to about the end of the ninth, or the beginning of the tenth century. They are said to have originated with the rabbins Asher and Naphtali, but the necessity for a system of vowel signs was not felt until the Hebrew has ceased to become a colloquial language.

The most ancient Assyrian seals usually have no writing upon them, although some of the cylinders bear upon them curious inscriptions.

The royal scarabæi of the Egyptian dynasties have the hieroglyphics within the cartouche. One, in possession of the writer, has upon it the name of Thothmes II.

The writing materials of the ancients were various, and beside those already named may be mentioned bricks, metals and gems, all of which were brought into requisition. In Job XIX, 24, allusion is made to an iron pen and lead, which metal is supposed to have been poured when melted into the cavities in the stone made by the engraved letters to insure greater durability. The pen used for harder sur-

faces was of iron, and a reed was chosen for writing on parchment. The ink was made from lamp black, vitrol mixed with gall-juice, or cuttle fish. The Romans wrote their books either on parchment or on paper made of the Egyptian papyrus.

After the Saracens conquered Egypt, in the seventh century, the communication between that country and the people settled in Italy was broken off and the use of papyrus was discontinued. They were then obliged to write all their books upon parchment and as the price of that material was high, books became extremely rare and of great value. Erasures were therefore often made from manuscripts and new composition substituted in the place of older writings.

Thus many valuable works of the ancients perished, and doubtless Livy or Tacitus was forced to give place occasionally to some superstitious old monk who would prepare a missal. It is said that copies of the Holy Scriptures were occasionally obliterated to make room for the lucubrations of aspiring fathers in the church. These "palimpsests," or twice scraped documents serve to account for the loss of valuable manuscripts, which existed prior to the eleventh century. Evidence exists that in 1299 John de Pontissara, Bishop of Winchester, borrowed of his cathedral convent the "Biblia Bene Glossatam," and gave a bond for its return.

In the eleventh century, when the art of making paper was invented, the

number of manuscripts increased, and biblical study was greatly facilitated.

If the ancient books or flying rolls were large they were formed of a number of skins connected together, and in Zachariah V., 1, 2, we read of a flying roll the length of which was twenty cubits and the breadth ten cubits. By this rolling process a *sepher* of great length could rapidly be closed. The word book in Hebrew (*scpher*) is much more extensive in its meaning than the Latin word *liber*. The English translation reads *letter*, the Septuagint has *biblion*, and the Hebrew text *scpherim*.

The love of the word of God, and a desire to disseminate it among their people prompted the ecclesiastics of the Norman-French nation to translate the Bible into the language, and in 1260 such a translation was made. In 1384 Wyckliffe finished his translation of the entire Bible from the Vulgate into the English language, and in the preface to his version he thus states his purpose. "Yt pore Cristen men may some dele know the text of ye Gospells with the comyn sentence of holie doctores." In other, and more modern words, this open declaration shows that his object was to enable the lower classes to read the Scriptures in the vernacular tongue. The number of copies made of this translation must have been very great, for not only are copies in many of the libraries, but they are in the possession of private collectors in various parts of Christendom. Some of them are beautifully written, with regularity and finish

equal to copper-plate, and they are adorned with exquisite pictures; even the initial letters evince the highest artistic talent, but it is a remarkable fact that the most elegant illuminations are not in the perfectly written copies. Just in proportion as the illustrations improve the writings deteriorate. To Wyckliffe belongs the high honor of having giving the English Bible to England, but the mediæval churchmen had a strong objection to granting it to the poor, and only the rich were able to possess it. The Roman clergy were opposed to the wishes of Wyckliffe, and were horrified at the idea of imparting knowledge to the ignorant whom they wished to keep in blind subjection to themselves. They therefore assembled in council at Lambeth, and archbishop Sudbury commanded Wyckliffe to appear before the council and explain his doctrines. He presented himself, accompanied by the duke of Lancaster, then in power; and he made so able a defence that he was dismissed without condemnation. His acquittal displeased pope Gregory XI., who cited him to appear at Rome and answer in person before the sovereign pontiff. A second council was therefore held at Lambeth, where again Wyckliffe eloquently defended himself, and was permitted to depart in safety. With untiring zeal and unflinching energy he continued to preach his doctrines, until he was prevented by a third council assembled under Courtnay. This time the reformer was condemned as a heretic, by command of the pope, and

with the concurrence of the weak Richard II. The first attempt to proscribe the Wyckliffe translation was made in parliament 1390, but was defeated through the influence of the duke of Gaunt. Eighteen years later, the clergy under bishop Arundel succeeded in their object, and all translations of the Bible into English were prohibited by an act of Convocation; and those who were known to read it were subjected to bitter persecution, which continued until Henry VIII. ascended the throne. Arundel was made bishop of Ely at the age of twenty-one, under Edward III., and afterwards was transferred to York, and from thence to Canterbury. His quarrel with Richard II. forced him to fly to Rome, and to his resentment may in some degree be attributed the success with which Henry IV. invaded England, and seized the crown.

Passing over a number of intermediate translations of the Bible which will be noticed in the private print to appear after answers to communications sent the many libraries of Europe have been received, an allusion in closing will be made to the "*Biblia Pauperum*." This was one of the ten "*Block-Books*" which were the precursors of printing, and followed manuscripts. Their origin and date are not positively known, but they probably belonged to the first half of the fifteenth century, and originated in Germany or Holland. They

were volumes of rude pictures with Latin inscriptions designed more particularly for the edification of the poor. It is difficult to comprehend how uneducated people could be interested in the text of a book which was in a language foreign to their own, although the pictures may have proved attractive. As the Franciscan friars were the teachers of those days, doubtless these books were used by them to facilitate the instruction which they desired to impart, in a very limited degree. The make up of the volume consisted of a series of forty leaves, printed on one side, on which forty scenes from the history of our Lord were depicted; beneath were inscriptions in the abbreviated Latin of the period. The work was executed from wooden blocks, like ordinary wood-cuts, and some idea of their appearance may be obtained by a visit to the Lenox Library, New York, where several of them are on exhibition. "*Block-Books*" were the glimmering light that gave promise of daybreak, and it soon became evident that something more than these was necessary in order to multiply copies with rapidity, and reduce their price, so as to bring them into common use. In this emergency Gutenberg came to the front, and his great improvement from blocks to movable metal types quickly became known to the civilized world.

VERSIONS OF THE BIBLE.

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS OF THE BIBLE

IN THE 15TH CENTURY.

III.

IN Part II. reference was made to races of men and affinities of language, which was not irrelevant, as versions of the Bible depended greatly upon the ability of men, the power of language, and the skill of the printers. Prior to the fourteenth century, the efforts made to produce new translations of the Scriptures were comparatively few and feeble, and during the period of the gradual disappearance of the Anglo-Saxon and evolution of the English language, England was under Papal dominion, and the Bible was not eagerly sought.

Some of those who had been concerned in the work of presenting the Book of Books to their fellow-men were admitted to the glory of martyrdom, and yet the work went bravely on. Even now an important announcement comes to us from the London Academy which shows that a more liberal spirit prevails among the Roman Catholics. The famous MS., Codex B of the Old and New Testaments, sometimes called the "Vatican MS.," is being published in photographic *fac-simile*, under the auspices of the Pope.

This manuscript which belongs to the library of the Vatican is one of the most ancient MSS. extant, being ascribed by some to the middle of the fourth century, and by others to the middle of the fifth or sixth century.

The classification of manuscripts has been divided by Griesback into the following classes, generally termed recensions:

I. The Alexandrian recension, so called because it emanated from Alexandria.

II. The Western recension, used where the Latin language was spoken, and with which the Latin versions coincide.

III. The Constantinopolitan recension to which the modern MSS. are referable.

Various systems of classification have been proposed by different writers; some affirm that there are four distinct classes, and others that there are only two. According to the system of Scholz, MSS. are divisible into the Alexandrian or African, and the Constantinopolitan or Asiatic. Individual MSS. are distinguished from each

other by one of the letters of the alphabet being affixed to each. These marks do not point out the relative antiquity or value of the MSS., but seem to have been applied in the first instance, says Prince Bonaparte, in a very arbitrary manner, and to have been afterwards retained for the sake of convenience.

The most ancient and valuable manuscripts which have been handed down to us are:

Codex A, the Alexandrine MS.

Codex B, " Vatican " "

Codex C, " Codex Ephraemi.

Codex D, " Codex Bezac.

Codex D, again, the Codex Claromontanus.

Codex Zacynthius, a palimpsest MS.

1450—THE GUTENBERG BIBLE.

Some writers on early Bibles have been uncharitable enough to say that the first intention of Gutenberg was to produce imitations of handwriting on manuscripts, and to dispose of works so produced for manuscripts; but it is more generous to give the notable inventor the benefit of a doubt. The efforts first made show that such imitation was so good that even at the present time it takes an expert to determine at a glance if the book of that period is in manuscript or print. The difficulty is rendered greater from the initial letters and other portions of early printed books having been put in by hand. It is no wonder, then, as Dore truly observes, that before the process of printing had been made

public the difficulty to discriminate in this direction was exceedingly great. Persons familiar with mediæval writing cannot fail to observe how much the first printed book resembles the best ancient manuscripts. By this great similarity it could not have been difficult to impose upon buyers, and without doubt many persons paid the price of a manuscript for what had been produced by the secret art. It cannot be denied that there was great temptation to deceive, for a printed Bible sold at sixty crowns, while the cost of a manuscript Bible was five hundred crowns. In 1450 Gutenberg began to print the Bible in missal type. Peter Schoeffer, in the year 1452, discovered the method of casting metal types, and invented punches of engraved steel by which the moulds are struck and uniformity in the shape of each letter obtained. It was very appropriate that the first book ever printed should be the Bible, and the bold venture of the inventors of printing in at once undertaking so gigantic a task has been the wonder and admiration of each succeeding age. This invention was perfected and practically utilized by Gutenberg, whose Bible was produced in the Latin Vulgate at Mentz in Germany. The name of the Mazarin Bible has sometimes been used for convenience as a designation. This name was derived by reason of the discovery by De Bure over one hundred years ago, of a copy in the library of Cardinal Mazarin, which library had been collected by Gabriel Nante. When this Bible was found

it was supposed to be the only copy in existence of the large folio Vulgate in two volumes finished in 1455. The leaves, 317 and 324 in number, are printed in Gothic missal characters, in double columns, the first 18 columns in 40 lines each, the 19th and 20th in 41 lines; all the rest in columns of 42 lines each. From such arrangement it had also received the name of the Forty-two line Bible. The following extract from the *Cologne Chronicle*, printed in 1499, by Johann Koelhof (who had been an independent typographer at Cologne since 1472) will be of interest in this connection: "This highly valuable art aforesaid was invented first of all in Germany, at Mentz, on the Rhine, and it is a great honor to the German nation that such ingenious men are to be found therein. That happened in the year of our Lord A. D. 1440, and from that time onward, until the date of 1450, the art and what appertains to it were instigated and assayed. The year 1450 was a golden year and printing began. The first book printed was the Bible in Latin, printed with a massive character, such as the letter in which mass-books are now printed. Whilst the art was invented at Mentz, as aforesaid, in the mode in which it is now commonly used, the first prefigurement was however invented in Holland, in the Donatuses which was formerly printed there. From out of them the beginning of the aforesaid art was taken, and it was much more masterly and subtly invested than the same manner

was; the longer it has been practiced the more artistic it has become. There is one named Omnebonus who writes in a preface to the book named Quintilianus that a foreigner from France named Nicholas Genson was the first who invented this masterly art, but that is manifestly false, since there are yet alive those who testify that books were printed at Venice before Nicholas Gensen came thither, where he began to cut and prepare letters (types). The first inventor of printing was a citizen of Mentz, born at Strassburg, and was named junker Johann Gudenburch. From Mentz the aforesaid art came first to Cologne, next to Strasburg, and then to Venice. The worthy man, Master Ulrich Tzell, of Hanau, still a printer at Cologne, at the present time, in the year 1499, by whom the art was brought to Cologne, has related verbally to me its beginning and progress. There is a set of wrong-headed men who say that books were printed formerly also, but that is not true, since there are found in no lands any of the books which were printed at those times." If, as Quaritch observes, we analyze the above statement, which, though dated in 1459, must be regarded as the result of a conversation between 1465 and 1472, we find the following points: 1st, Johann Gudenburch, or Gutenberg, was the actual inventor of printing in 1440. 2nd, The first book printed by him, after preliminary essays in 1440-50, was the Bible, in missal type, printed or begun in 1450. 3d, Evidence that there had

been a foreshadowing or suggestion of printing in the Donatus sheets impressed in Holland before the time of Gutenberg. 4th, That that there had been no typography anywhere before the time of Gutenberg. 5th, Here appears a recitation of the statement concerning Gutenberg. It will be advisable therefore to keep in mind the fact that if the foreshadowing of printing could have referred to typography at Harlem, it would have stultified the remainder of the article. Only a *vurwit-Ziger* man will see in it anything else but an allusion to the printing of engraved blocks, or Xylography, which was cheaper and easier than the old way of having copies multiplied by penmen. The Harlem story, beginning with Coornhert and Junius in the fifteen-sixties, just a hundred years after Zell's removal to Cologne, seems therefore to be unreliable, and the perverted ingenuity which has frequently torn paragraphs away from its context, and used it as a confirmation for the Coster legend, cannot be too strongly deprecated. The Mazarin Bible is a work which will preserve the name of its printer to a remote period of time, and there is no break in the links of evidence by which we are able to conclude that it was the first book ever printed by movable metal types. Pierre Fichet, in the Paris edition of Gasparinus, states that of the printed monuments themselves there is no book now in existence, except this, to which we can with documentary certitude assign so early a date as 1455. A work of

such magnitude must have occupied some years in its production, and in the infancy of printing we may reckon four or five years for the necessary time. If Schoeffer printed it, he must have prepared himself for it by several years of preliminary studies, and therefore if he was the printer of the 42-line Bible, he must have begun his practical career not later than 1445. Most authorities say that Schoeffer was born between 1420 and 1430, and we know that in 1449 he was a student and calligrapher at Paris, and there, in that same year, ornamented a manuscript. It is not probable, therefore that a young student in Paris so engaged at that time could have produced the two volumes of the 42-line Bible at Mentz between 1450 and 1455, without any preparation or training. Although this Bible is without date, a rubricator's inscription in Latin at the end of the second volume of the copy on paper in the *Bibliothèque Nationale* at Paris, tends to fix the time when it was printed. This inscription is to the effect that one Henry Cremer finished the work of illuminating and binding that book in the month of August, 1456.

As it will doubtless interest the reader to know where some of these most remarkable Bibles now in existence can be seen, it may be well here to remark that in 1847 a copy was purchased in London, by Wiley & Putnam for Mr. Lenox, and the price paid for it was five hundred pounds sterling. In 1858 a duplicate from the Munich

Library was sold at Augsburg for 2,336 florins. In 1858 a copy which belonged to the Bishop of Cashel was sold in London for five hundred and ninety-five pounds sterling. From this owner it passed to the library of Lord Crawford, and at the sale of this gentleman's books in 1887, it brought twenty-six hundred and fifty pounds sterling. In 1870 an imperfect copy with seventeen leaves in fac-simile, appeared for sale in Berlin at 4,000 thalers, and after passing through the hands of two purchasers successively, was bought for eighteen hundred pounds sterling, for a library at New York. In 1873 Mr. Henry Perkins' copy sold at Hanworth Park, near London, for twenty-six hundred and ninety pounds sterling, and it is now in the possession of Mr. Huth. The Perkins' copy on vellum, with several leaves in fac-simile, was secured for Lord Ashburnham, and thirty-four hundred pounds sterling was paid for the same. It is now at Battle. In 1878 a copy on vellum, with painted initials and miniatures, but greatly mutilated, was found in Spain by Bachelin. He had it restored by Pilinski, in fac-simile, adding new illuminations where the originals were lost, and sold it to Mr. Heinrich Klemm of Dresden, for about two thousand pounds sterling. It is now the property of the Saxon government, and is deposited for safe-keeping and exhibition in the museum at Leipsic. In 1884 the Kamensky copy of the Old Testament portion was sold at Sotheby's

for seven hundred and sixty pounds sterling, and it is now in the United States. The same year a volume belonging to Lord Gosford brought five hundred pounds sterling, and Sir John Thorold's copy passed into other hands for the sum of thirty-nine hundred pounds sterling. It still remains in Great Britain. In 1887 Lord Crawford's copy went into the collection of saleable books in the depository of Mr. Quaritch, London, England; and two years afterward the copy which belonged to Lord Hopetoun was secured by the same party for the sum of two thousand pounds sterling. According to the list prepared in 1882 by Dr. S. Austin Allibone, there are now in existence seven copies on vellum, and twenty-one on paper. The copies on vellum he then located thus: The British Museum, London; National Gallery, Paris; Royal Library, Berlin; Leipsic Library; Dresden Library; library of Mr. Klemm, and one in possession of the Earl of Ashburnham. The copies on paper are to be found at the Bibliotheque Nationale, Paris; Mazarin Library, Paris; Imperial Library, Vienna; Public Library, Treves, Prussia; Bodleian Library, Oxford; Library of the Faculty of Advocates, Edinburgh; British Museum, London; in the libraries of the Dukes of Devonshire and Sussex; Lenox Library, New York; Lloyd's Library; Leipsic Library; Royal Library at Munich; Frankfort Library; Hanover Library; Mentz Library; Huth Library; Imperial Library at

St. Petersburg ; library of Earl Spencer, and those of Messers. Fuller and Ives.

1457—THE PSALMORUM CODEX.

The Mentz Psalter was the first publication of John Fust and Peter Schoeffer. It is complete with date, and has a folio of 350 pages, with beautiful initial letters, printed upon vellum, in two colors. Eight copies are known to be in existence, one of which is in the British Museum. This first edition is viewed as the earliest example of printing in colors. For the Caxton exhibition of 1877, a copy was loaned by Her Majesty, Queen Victoria. It was printed during the brief period between the first and second printed Bibles, and its great rarity, in the estimation of Rev. Dr. Wendell Prime, gives it a higher pecuniary value than some of the most precious copies of the entire Scriptures. The Psalter has always been an especial favorite with English speaking people ; its melodies have vibrated in their hearts, and into prose, as well as verse, has it often been translated. This version, and many reprints, bear witness to the assertion ; and especially interesting is the one translated by the Yorkshire hermit, Richard Rolle, of Hampole, a learned man whose hermitage was at Doncaster. He thus spoke of his own translation : " In this werke I seke no strange Yngleys, bot lightest and comunest and swilk that it most like unto the Latyne ; so yt thai that knawes nocht ye Latyne, be the Ynglys may

com to many Latyne wordis. In ye translacione I felogh the letter als-mekille as I may, and thoe I fyne no proper Ynglys, I felogh ye wit of the wordis, so that thai that shall rede it them thar not dredge errynge. In the exponyng I felough holy Doctors, for it may comen into some envious manes honde that knows not what he suld says at will say that I wist what I sayd, and so do harme tyll him and tyll others." It will be noticed that this is a remarkable example of idioms which yet remain in certain localities in England. At the end of Rolle's gloss were placed several canticles to be sung in English during divine services. A translation of a portion of the New Testament which this hermit made, included the Epistle to the Laodiceans, mentioned in Colosseans ; iv., 16. This sacred book is printed in Gothic missal-type of two sizes, and it is not only the second book printed with a date, but it is also the third book printed at Mentz. It is one of the rarest of the early monuments of printing. It is rubricated with a great number of printed capitals, and embellished with about 280 very large initials, printed in two colors, red, with blue floration, and blue, with red floration. The Mazarin Bible is comparatively a common book by the side of this rare volume, as only ten copies are known to be in existence, all printed on vellum. The British Museum is in possession of a copy, one was loaned by the Earl of Leicester to the Caxton exhibition, and another, Mr. Quaritch

states (in a communication recently received), is in his hands. This ardent, but irrepressible collector of "Incunabula," has invited the writer to purchase his missal for the modest sum of five thousand, two hundred and fifty pounds sterling, and thus become its happy owner. Unfortunately, the bank account will not justify an order to send this book from London to the Green mountains of Vermont, where these lines are being hastily written, even while the writer is sailing in the *Yahnundahsis*, with Mrs. Darling at the helm, over the rough surface of Silver Lake.

1458.

An early German version of the Psalms is mentioned by De Long as having made its appearance during this year; also a translation of the Old Testament as far as Amos.

1461—THE BAMBERG BIBLE.

The Bamberg Bible was printed in 1461 either by Pfister at Bamberg, Upper Franconia, Bavaria, or by Gutenberg himself, who had dissolved partnership with Fust in 1455. This Bible made its appearance in Gothic letter, without title-page, pagination or signature. Gen. Rush C. Hawkins, who has furnished some valuable material on this subject, is of the opinion that this work must have been produced by the same workmen who printed the Gutenberg Bible, for he remarks many points of resemblance lead to this conclusion. It is certainly more than probable that the Guten-

berg Bible was not the result of a first experiment, for years of patient labor must have been spent before this splendid work was issued. It contains eight hundred and eighty-two leaves, and is printed in double columns, thirty-six lines to a column. A copy is preserved in the National Library at Paris.

1462—THE MENTZ OR METZ BIBLE.

Fust published a Bible in the Latin Vulgate in large folio. It was supposed to be the first ever printed, until the Mazarin Bible came to light. John Fust was a goldsmith of Mentz, and to him, as well as to Gutenberg and Schoeffer, is attributed the invention of printing. It is known that important pecuniary aid was rendered by him to Gutenberg, so that he might make at Strasburg the requisite movable types. This Bible is said to be the first one printed with the date, name of printer, and place where printed. Three copies of this edition were in the Caxton Exhibition, one of which was richly illuminated in gold and colors on pure vellum. It was loaned by Earl Spencer. Another, equally elegant, was lent by Earl Jersey, and the third, on paper, was placed there by Mr. Stevens. There is a copy in the Lenox Library, New York, marked as the first dated Bible, and the sixth dated book. Mr. Frederick Saunders, librarian, states that a copy is also in the Astor Library, New York. At the Syston Park sale a copy of this Bible, on vellum, sold for five thousand dollars. It has been said

that the brilliant red ink used by Fust in the embellishment of his Bible was thought to be his blood, and people said that he was in league with theimps of Satan. So great became the excitement that his lodgings were searched, and a great number of Bibles were found; he was therefore placed in confinement. In order to save himself from being burned as a magician, he was forced to reveal his secret of how to make red ink. This idle tale of his being arrested at Paris as a magician, for having in his possession various copies of the Bible in unusual exactness is without doubt fictitious, and historical students do not give credence to the story thus told by Disraeli. Quite a number of copies, it is true, were printed to imitate manuscripts, and Fust sold them readily at Paris for sixty crowns per copy while the scribes demanded five hundred crowns. Universal astonishment was created, says Rev. Dr. Prime, when Fust produced copies at the reduced price as fast as they were wanted, and their uniformity in style increased the wonder. De Vinne sums up the facts of the case in the following paragraph: "Eager to prevent the threatened rivalry of Jenson, Fust appeared in Paris in 1462 with copies of the Bible, while Jenson was ineffectually soliciting the new King to aid him." So, far from being persecuted in Paris, Fust was received with high consideration not only by the King, but by the leading men of the city, who encouraged him to establish in Paris a store

for the sale of his books. He is believed to have died of the plague in Paris in 1466, where, in the church of Saint Victor he was buried.

1466—THE STRASBURG BIBLE.

Mentel printed the Strasburg Bible, containing 477 leaves, with type printed in double columns, 49 lines to a full column. The catalogue of the Caxton Exhibition states that the rubrics and initials of this Bible are in manuscript. This work is without title-page, pagination, or signatures. A copy is preserved in the library of Freiberg, in Breisgau, with the rubrications of the volume dated 1460 and 1461, thus ranking this edition as the third Latin Bible. John Mentel was a celebrated writer, as well as printer, and he possessed great skill as an illuminator of MSS. He was the first person to introduce at Strasburg the art of printing, and his earliest publication was the Bible, in two volumes, folio. He acquired opulence by his profession and was ennobled by the emperor, Frederick IV. His death occurred at Strasburg in 1478.

This same year (1466), the first printed book with a date, known to have been printed at Cologne, is "St. Chrysostom on the Fiftieth Psalm." It is attributed to Uric Zell, who during the same year, printed a folio edition of the Latin Bible, with a date. Zell was the first instructor of Caxton. Blades, the biographer of Caxton, does not admit this, but attributes Caxton's typographical skill to his association

with Colard Mansion at Bruges. It is the general opinion, however, that Caxton learned his art from Zell while he was a resident of Cologne.

1468—EGGESTEYNE'S LATIN BIBLE.

There were two editions of Eggesteyne's Latin Bible, attributed by some to Baemler, of Augsburg, but the type and the paper mark render it probable that these editions were the work of Eggesteyne. A copy of this Bible can be seen at the Lenox Library in New York City.

1470—ZELL'S LATIN BIBLE.

Ulric Zell printed a second edition of the Latin Bible, to which a date was attached.

THE FICHET AND DE LA PIERRE BIBLE.

The next great country after Germany to receive the art of printing was France. Guillaume Fichet and Jean de la Pierre (both members of the Sarbonne), induced three German printers named Ulric Gering, Martinus Crantz and Michael Friburger, to establish themselves in Paris. A room for their printing presses was prepared in the Sarbonne, and work was commenced in 1470. The first Bible printed at Paris is reported to have been printed by these men. So rapidly did the demand for printed books increase that there were eighty-five printers in Paris before the close of the fifteenth century.

1471—THE DE SPIRE BIBLE.

Italy is also entitled to a share of commendation for being one of the first countries to introduce the printing of Bibles within her boundaries. An edition of the Bible was printed at Venice, in Italian, by De Spire, whose first work, with a date, is a folio Bible of one hundred and twenty-five leaves. Malerine (or Vendeline) was a relative of De Spire, and associated himself with him in his work.

THE RIESSINGER BIBLE.

Sixtux Riessinger, a priest of Strassburg, printed at Naples in this year a folio Latin Bible. Florence, Ferrara, and other Italian cities, received it about the same time.

THE JENSON BIBLE.

During this year N. Jenson printed at Venice an edition of the Bible, and a Bible was printed at Rome by Pannartz, in which work he was assisted by Swenneheim and Ulric Han. Arnold Pannartz was a German who left Mayence for Rome, where he established a printing office during the pontificate of Paul II. The press was first set up in the monastery of Sublac, but after a time it was removed to the house of Francis de Maximus, a wealthy Roman. The Swenneheim and Pannartz Bible, printed at Rome, was the first Bible printed out of Germany, according to the assertion of an Italian writer. The German printers were probably workmen of Gutenberg and Fust, called to Subiaco, near Rome, by

Cardinal Torquemada, the head of the Benedictine Monastery. The Roman Bible in Latin is without title page, but the colophon contains the name, place, and date of the printers. Only two

hundred and seventy-five copies were printed, and it ranks as the second Bible, in the vernacular without a date. The Althorp Library furnished a copy for the Caxton Exhibition.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.

HISTORICAL ACCOUNT OF SOME OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

IV.

THE fifteenth century is distinguished for the energy displayed in the production of some of the best editions of the first printed Bibles into the languages of Christian nations. Previous to the establishment of the British and Foreign Bible Society, March 7, 1804, a number of similar organizations in Great Britain and on the Continent had been engaged in publishing copies of the sacred Scriptures, though only three of them—the Naval and Military Society (1780); the Dublin Association (1792), and the French Bible Society (1792)—made this the supreme object of their work. Johnson states that the great destitution which was found to prevail in the principality of Wales, and the inability of existing societies to supply the demand for Bibles, led to the formation of the British and Foreign Bible Society. Its sole object was not only the wider distribution of the Scriptures in the British dominions, but also in other Christian, Mohammedan and Pagan countries. A band of three hundred Christian men, representing different denominations, united in the organization of this society, and seven hundred

pounds sterling were at once subscribed. The same motive which induced English Christians to form their parent society, prompted a body of American Christians to organize the American Bible Society, May 11, 1816, and the amount of good which these and their auxiliary societies have accomplished, God only can compute. According to the report of the American Bible Society, it has now more than two thousand auxiliaries, and with them are connected nearly five thousand branches. The communication that Rev. Edward W. Gilman, D.D., who has written an excellent paper on "The Power of the Printed Bible," makes the statement that the entire circulation of the American Bible Society, in its last fiscal year, exceeded one and a half million copies of the Scriptures, more than one-third of which were distributed in foreign lands. This multiplication of Holy Writ is certainly one of the remarkable phenomena of the century in which we live. These organizations are Protestant because the rules of the Roman Catholic Church are opposed to the free circulation of Scripture without admixture of comment. The

key-note of Bible society organizations is a "wider circulation of the Holy Scriptures, without note or comment." The circulation of the Bible in all lands renders new versions necessary, and their preparation involves many nice points, while the revision of existing versions can hardly fail to occasion complaint. Even the determination of the canon of Scripture is not agreed upon universally, and a serious controversy in the British and Foreign Bible Society was provoked by the difference of opinion which arose as to whether the Apocrypha should, or should not, be published. In 1826, this society decided to withhold all aid from kindred associations circulating the uncanonical books; and the result was the withdrawal of fifty auxiliaries from the parent society. In 1836 the American and Foreign Bible Society was founded at New York by the Baptists because of an unwillingness on the part of the American Bible Society to apply its funds for printing and circulating versions of the New Testament made by American Baptist missionaries. Some of its members advocated the publication of a new version of the English Scriptures on the same principle which governed its translation into foreign tongues, and on the refusal of the society to authorize such a revision, the American Bible Union was formed in 1850. This society has published a revised version of the New Testament, Psalms, Job, and Genesis, in conformity with the principle indicated in the transla-

tion from the original of "to immerse." It is stated, however, on good authority, that although some of the most eminent scholars among the Baptists have been employed on the version of this society, it has never received the full support of the great body of American Baptists. In 1858 the harmony of the American Bible Society was disturbed by reason of dissatisfaction at some attempted modifications in the English editions of the society, but, happily, a reconciliation was effected by a decision not to make the contemplated changes. The American Bible Society has printed the Bible in more than fifty different languages, all of which will probably be mentioned in this series of papers.

The manner in which the Bible has been copied, multiplied, preserved and transmitted has been described in Part I., but there are some curious facts concerning it which have not yet been mentioned, and which are now presented. The early translators of the Scriptures were very systematic in their labors. A tabulated statement was placed against every line of the text in the old records showing how many times a certain letter, word, or phrase occurred. This was summarized at the end of every page, again at the end of every thirty-two pages; afterward at the end of every book, and at the end of the whole Bible the sum total was given. This will convey some idea of the care with which sacred writ has been guarded and protected. It enables one also to realize how it could

be ascertained that our Bible contains 3,576,589 letters, 733,692 words, 31,174 verses, 1,139 chapters and 66 books. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the alphabet except J. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike.

Returning to our chronological record of rare and remarkable Bibles, we note that the first Latin Bible printed at Venice, is the small folio by F. de Hailbrun and N. de Frankfordia. A Latin Bible was printed in this year by Johannes Petrusd' Ferratis at Placentia, Italy, a copy of which is in the Ambrosian Library, Milan. Another copy is preserved in the Althorp Library, England. It was a happy circumstance that the first printed Bible should make its appearance in Latin, for this was the language which maintained its supremacy throughout Europe during the whole of the middle ages as the general language of literature, philosophy, legislation and religion; it was also the medium of inter-communion between the learned men of all nations. From the establishment of the papacy, to the present day, it has constituted the liturgical language of the Roman Catholic Church, and it is still care-

fully studied by every civilized race on account of the treasures contained in the vast repository of its literature. Latin, the language of the ancient Romans, derived its name from the small state of Latium, of which it was the vernacular tongue. With the Roman conquests it was carried beyond its originally narrow limits to the utmost boundaries of then known world and ultimately it became co-extensive with the Roman empire, in many cases mingling with and remoulding the dialects of the conquered nations. When, with the decline of the Roman power, it ceased to be the medium of colloquial intercourse, it continued to hold its supremacy, and it is yet a living though a dead language. Its origin may be traced back to the Pelasgians, an ancient race by whom Greece and Italy were overspread at a very early period of history, and this identity of origin accounts for the similarity in some instances, which exists between the Greek and Latin languages. History records that in Italy the Pelasgian type was considerably altered by the influence of the numerous petty dialects, chiefly of Celtic origin, anciently spoken in that peninsula; and hence Latin possesses a class of words and certain peculiarities of grammatical structure which are not to be found in Greek. On the other hand, Greek has deviated in many respects from the parent stock, where Latin has remained faithful to the original. Latin is inferior to Greek in the power of compounding words, but no language can surpass the Latin

in the power of expressing in one word accessory thoughts combined with the principal idea. The Greco-Latins appear to have preceded the Teutonic tribes in the colonization of southern parts of Europe. The Pelasgic or Hellenic Greeks were probably the first inhabitants of the interior of Greece, and the Lydian and other languages of Asia Minor, and perhaps the ancient languages of Macedonia and Thrace were allied to this stock.

In 1475 a German Bible, with the leaves folioed, was printed at Augsburg, Bavaria. This city was one of the chief centres of German art, and there it was that the first Protestant Confession of Faith, drawn up by Melancthon, set forth the doctrines held by Luther. This Confession was presented to Charles V. at a German Diet, convened June 20, 1530. With its subsequent Apology it became a standard for the Reformers, and is even now regarded by many of the Lutherans as authoritative. When Melancthon died in 1560, his remains were buried by the side of his friend Martin Luther, in the chapel of the old castle at Wittenberg.

After the Celts and the Greco-Latins, the next tide of population which rolled from Asia into Europe was the Teutonic. The Teutonic tribes were in a special manner connected with the Medo-Persian race, but the circumstances under which they separated from the parent stock are involved in impenetrable obscurity. When they first appeared upon the page of history,

they were barbarians, destitute of the arts of social life, yet even then the inherent energy of this race was apparent. Soon the Celtic nations were by them rapidly displaced, and in the fourth century they conquered the Roman empire. Under the name of Franks, Burgundians, Alemans and Visigoths in Gaul, or Heruli, Goths and Longobards in Italy, and of Suevi, Vandals and Ostrogoths in Spain, they rendered themselves conspicuous in the history of the middle ages, and unlike their predecessors, the Celts, they have retained their principal territorial possessions in Europe. In Spain, France and Italy they became mingled with other races, and contributed their quota to the formation of the languages of those countries; but Germany still forms the great stronghold of the Teutonic race.

It was a wise adventure to translate the S.S. into the German language, for this tongue pervades all Germany, and is the medium of intercourse between the educated and the uneducated classes; it is the native dialect of Luther, to whose influence may be ascribed its present predominance. The German language was originally a dialect of High German, and was spoken in the circle of Misnia in Saxony. The primitive elements of modern German are to be found in the Gothic, the Francic and the Alemannic dialects. The latter was the ancient language spoken by the Teutonic race, who at one period were called the Suevi, or Suabians, probably from their having settled near the Baltic, once known as

the Suabian Sea. In the beginning of the third century they migrated to the borders of the Roman empire, between the Danube, the Rhine and the Main, and there they associated themselves with other Germanic tribes, forming a confederacy to which the designation of Alemannic was subsequently applied. This language appears to have been in use from the sixth to the eleventh or twelfth century, and in this ancient dialect can be traced the rudiments of the modern German. The earliest biblical writing in the language is a "Harmony of the Gospels," composed by Otfried, a monk of Alsace, in the year 870.

A small folio Bible in Latin was printed at Nuremberg, by Frisner and Sensenschmit, and another Latin Bible in folio was printed at Naples by Matt Moravus, with the assistance of de Monacho. An edition of the Aurea Biblia was printed at Venice by Johan Zeiner de Reutlingen at Ulm; this is a manual of Bible histories prepared by Ant. Rampigollis. Another folio Latin Bible passed through the press of Nicholas Jenson at Venice. Jenson possessed great skill as an engraver, and was sent by King Charles VII. to Mentz to acquire the new art of printing. He returned to France, his native country, and set up a press in Paris, but he was soon after driven out by Louis XI. He removed to Venice, where his skill soon made him prominent, and the form or proportion of the present Roman characters was first determined by him. His death occurred about 1481.

A copy of the "Jenson Bible", is preserved at the Lenox Library, and another copy is with the Societe de l'Histoire des Protestantisme Francais, at Paris. This year was a remarkable one for splendid folio editions of the Scriptures, and two other individuals, Ratisbon and Reynsburck, are on record as printers of the Bible. A quarto Latin also came from the press of Ravabenis.

In 1476 a folio Latin Bible appeared at Venice, printed by F. de Hailbrun and N. de Frankfordia, whose names have already been mentioned. A copy of this Latin Bible can be seen at the Lenox Library.

The earliest Italian version, now known to be in existence is that of Malermi, commenced at Venice in 1471, and completed during the year 1476. Malermi, a Benedictine monk, afterwards became abbot of a monastery of the order of St. Benoit, and several editions of his version are mentioned by Le Long.

It was no act of folly to furnish these translations for the Italians, who for centuries have been a prey to tyranny and superstition, for the people greatly needed the Word of God to free them from their spiritual and intellectual bondage. It is the opinion of Prince Bonaparte, whose views on this subject are highly regarded in Europe, that the affinity between Latin and Italian words goes far to prove that the Italian language is a remnant of a dialect coeval with the Latin as spoken at Rome, and not derived from that lan-

guage as it is generally supposed. Italy was peopled by several different nations, and the origin of some of them has given rise to much conjecture. The old Italic languages comprehending the Latin, Umbrian, Oscan, Sicilian, and some others, were in course of time absorbed in one language, which under the name of Latin became eventually the predominant language of the Roman empire. On the destruction of the empire by the Teutonic tribes, Latin still continued the language of the learned, but the vernacular of the populace, which probably had previously abounded in provincialisms, became mixed with the dialects of the invaders. Thus a new language was produced, which from the predominance of the Roman element was designated in Italy under the general name of Romaunt or Romance. Out of this arose the Italian and several other European languages. The fact, however, must not be lost sight of that at the time of the first preaching of Christianity, the more civilized nations of the Roman empire were united by the bond of a common language, which to them was almost the only medium of poetry, learning and philosophy, and that language was the Greek. The conquests of Alexander the Great had been the primary cause of the wide diffusion of this language, and although the Grecian empire was afterwards supplanted by the Roman, yet the civilization, the arts and the language of Greece long remained predominant.

1477.

The first edition of the New Testament in French was printed at Lyons by Buyer, and it was indeed no waste of time to translate the Bible from the original into a language spoken not only in France, but in parts of Switzerland and throughout Europe. The French language is to a certain extent the medium of communication between people of different nations, in almost every country on the continent. Three principal languages, the Aquitainian, the Celtic and the Belzic, were spoken in Gaul at the time of the Roman invasion of that country. These languages, particularly the Celtic, which was the most widely diffused, commingled with the language of the Roman legions, and formed a new language, which, from the predominance of Roman words and elements, was called, like the Italian language, the "Romance." The stock of words entering into the Romance language was augmented by the addition of numerous Greek words borrowed from Marseilles, then a Greek colony. In the fifth century Gaul passed into the hands of the Teutonic nations; the Visigoths occupied the south, while the Franks and Burgundians established themselves in the north and east. Ultimately the Franks extended their dominion throughout the whole country, but being few in number, their language exercised little perceptible influence. The "Romance" therefore continued to be the language of Gaul until about the tenth century,

when it seems to have diverged into two principal dialects, the *langue d'oc*, spoken in the south, and the *langue d'oïl* or *d'oni*, spoken in the north. During the thirteenth century the former became the language of the court and capital of France, and finally merged into the language now denominated as the French. A translation in this vernacular is extant of all the epistles and gospels of the Latin Missal, executed by De Vignay, at the command of Jane of Burgundy, queen of Philip of Valois, king of France. The original MS. is in the library of the Convent of St. Dominic, at Paris. The "Historia Scolastica" of Peter Comestor was translated in French by Guiars des Moulins, and the MS. is preserved in the Bibliothéque Nationale at Paris. This work, now generally known as "La Bible Historiale," was printed in 1487 by command of Charles VIII. of France. Among the Lansdowne MSS. in the British Museum, is a fine copy of a translation of the Bible as far as the Psalms, executed by Raoul de Presles, at the command of Charles V.

In 1477 Jacobszoen printed a Bible in Dutch, at Delf, a town of the Netherlands, in Holland. No race of men could be more appreciative of the benefits of a translation of the Bible in their own language than the Holland Dutch; and the writer records this solemn truth with confidence, as his better half is of Dutch and Scotch ancestry. These two nationalities united, invariably make a happy combination.

Dutch in many respects resembles the Flemish language, and like the latter, is rich in compound words. It possesses more terms of Latin origin than the German, though fewer than the English; and being derived, like the English, from the low German stem, many of its words present a remarkable analogy to the corresponding English terms. In pronunciation it is more guttural than the Flemish, and even than the German; but although neither soft nor musical, it is sonorous and emphatic. It has not, says Dr. Bowring, the beauties of the vowelled idioms of the south, but it has charms they can never possess; and especially in the variety and grace of its diminutives it may be compared with the richest among them.

The first portion of the Hebrew Scriptures committed to the press was the Psalter, with the commentary of Rabbi Kimchi. It appeared in 1477, but it is not certain where the work of the typographer was performed. The Hebrew language in early times extended over a vast extent of territory, and was very nearly allied to the vernacular of the Phœnicians. It was spoken at Tyre and Sidon, at Carthage, and in all the numerous colonies established by that enterprising people. It was a medium of communication up and down the coast of the Mediterranean, the Greeks were familiar with it, and even the Canaanites conversed freely in Hebrew. The Hebrew is one of the three principal branches of the Shemitic languages, which Prof. Malan

divides in the following order : 1. To the northward, the Aramæan, which comprehends the West-Aramæan or Syriac and the East-Aramæan or Chaldee. 2. To the westward, the Canaanitish or Hebrew in Palestine and Phœnicia, of which the Punic is an offshoot. 3. To the southward, the Arabic, to which also partly belongs the Ethiopic. The word "Hebrew," Abulfeder assures all doubters, comes from the name Eber, mentioned in Gen. x. 21, to whom God granted the power of speaking Hebrew, as a reward for his reproof to the builders of the tower of Babel, commenced at a time when "the whole earth was of one language and of one speech." This structure was too much of an architectural enigma for any one to venture a speculation on its probable form.

1478.

A version of the Scriptures was published in the Valencian or Catalanian dialect. Spain was furnished at an early period of time with versions of the Bible in the vernacular tongue, but not much is known concerning these translations, except that some of them are attributed to the Albigenses who found their way to Spain. Several Spanish MSS. are extant, but in many instances

no dates are affixed. Rev. Dr. C. V. A. Van Dyck, of Beirut, Syria, states in a letter, recently received, that "John, Bishop of Seville, about 750 A. D., translated in Arabic a version of the Sacred Scriptures from the Vulgate of Jerome, which was used in Andalusia. It was never printed, and no copies have been found in the East, although the Jesuit Mariana found several copies in his day."

The Catalan is a cognate dialect of the Spanish language spoken in the province of Catalonia, and its early history is similar to that of the Castilian or modern Spanish, both dialects originating from a mixture of Latin and Gothic. The Catalan became a fixed language in the twelfth century, when a code of international maritime laws was drawn up in Catalan by the citizens of Barcelona. An abstract of this code is still known as "the laws of Oleron." Ancient Catalan was, in fact, but a provincial variety of the langue d'oc spoken in the south of France. A Catalan version of the Bible, written on parchment and containing a translation from the Latin of the Sacred Scriptures is preserved at Paris.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS OF THE
BIBLE PRINTED IN THE 15TH CENTURY, AND ALLUSIONS TO AFFINITIES
BETWEEN LANGUAGES IN WHICH THE BIBLE WAS TRANSLATED.

BY CHARLES W. DARLING.

V.

1478.

AMONG the Incunabula appears a Latin Bible printed in folio, at Venice, by Ratisbon. It is in Gothic letter and without title-page or pagination. An edition of the Bible in Latin was printed also at Venice, by Reynsburch, and several editions of the Bible in Latin were printed at Nuremburg by Koburger. A copy of the edition in Gothic letter, and without title-page, is in the library of the Emperor of Austria, by whose permission Baron Von Zhisman, Imperial Privy Counsellor, sends a descriptive list of 169 remarkable Bibles which this library contains. An edition of the Bible in Latin was printed at Venice by Jenson. A copy may be seen in the collection of the B. & F. Bible Society.

1480.

An edition of the Bible was printed in Latin at Venice by Hailbrun, and another at Nuremburg by Koburger. A copy is in the Imperial Library at St. Petersburg. An edition of the Bible was printed in German at Ausburg by

Sorg. It is in folio and without title-page or signatures. The first Bible printed in Low German passed through the press at Cologne. It is printed in double columns, and is without title-page, register, or pagination. Quontel, of Cologne, printed in Saxon, portions of the S.S. The Old Saxon was probably cognate with the Gothic, and a similarity of structure prevails between these two dialects. The Anglo-Saxon, as is well known, was the language introduced into England with the Saxon domination by three distinct tribes of the Saxon Confederacy, namely, the Old Saxons; the Angles from Anglen in the southeast of Sleswick in Denmark; and the Jutes from Jutland. The whole of England was divided among these three tribes: the Old Saxons established themselves in the West and South, forming the kingdoms of Essex, Sussex and Wessex. The Angles obtained large dominions in the North and East of England, and the South of Scotland, and the Jutes possessed a small territory in Kent and the Isle of Wight. Of these tribes the Angles appear to have been most

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numerous, and they gave their name to their adopted country. The three Saxon tribes who thus established their eight separate kingdoms in Britain, all spoke dialects of one language. The dialect of the Angles was broader and more harsh than that of the West Saxons, and was distinguished by the name of the Dano-Saxon, whereas the dialect of the West Saxons was called pure Saxon. These two dialects remained distinct as long as Anglo-Saxon was the language of England, yet the difference between them was not greater than that which now exists between the dialects of English spoken in different counties in England. Although the Anglo-Saxon ceased to be spoken in the reign of Henry III., yet it still lives in the English language of which it forms the foundation. It is very doubtful whether the entire Scriptures have ever been translated in Anglo-Saxon, for there is no traditionary account of a complete version, and all the biblical MSS. in Anglo-Saxon in existence at the present time contain but select portions of the sacred volume. The literal versions of such parts of S.S. as have been translated into Anglo-Saxon have chiefly been transmitted to us in a form of interlineations of Latin MSS.

1481.

The Psalms were printed at Milan in Greek and Latin. This edition, edited by Crestonus, is known by its colophon. It is printed in double columns and contains twenty-eight and twenty-nine lines to a full column. Another edition of Koburger's Latin Bible was published

at Nuremburg. It is without title-page or register, and the canons are placed after the imprint. An edition of the S.S. in Spanish was printed in Amsterdam by Fernandez. This language has, in a great measure, been formed by the commingling of Shemitic and Indo-European elements. The Cantabrian, apparently the most ancient language of the Peninsular, was nearly swept away when the Roman legions took possession of the country, and during several centuries Latin was almost exclusively spoken. The power of the Roman in Spain was eventually superseded by that of the Goths but the Latin language maintained its ground until it became so changed and corrupted by the influence of the Gothic tongue that it insensibly merged into a new dialect. During the long supremacy of the Moors in Spain, and the consequent predominance of the Arabic language, this new compound was subjected to further modification by the introduction of Arabic terms. Notwithstanding the slight amalgamation with the Arabic, Spanish has preserved a closer resemblance to the Latin than any of the other Neo-Latin languages. A copy of the Psalms printed this year in Dutch, was loaned to the Caxton Exhibition by the Bodleian Library. Caxton is entitled to much credit for his enterprise, but the first work which he translated from the French was not the Bible. In 1471 he translated, at command of Margaret, duchess of Burgundy, the "Recueil of the Historie of Troy." This volume was multiplied

by the method usual at that period, and as the book was popular, Caxton (who was then Governor of the English at Bruges) became impatient at the slow means by which copies were produced. About this time Colard Mausion introduced at Bruges the new art of printing, and an arrangement was made between Caxton and Mausion whereby the former furnished the funds to purchase type and presses for a printing establishment. The volume above named was the first book in English which came from this press. The second was a translation by Caxton of a treatise entitled "The Game and Play of Chesse," which was published in 1474, probably at Bruges.

1482.

The Pentateuch was printed at Bologna, in Hebrew, on vellum, by Abraham ben Chayin de Tintori. This book may properly be named among Bibles, because it contains a translation into English of nearly the whole of the Pentateuch and the gospels. It contains also the points of Chaldee paraphrase and Rashi's Commentary.

1483.

During this year the ninth and the finest edition of Koburger's Bible made its appearance at Nuremberg. It is in folio, without title-page or signatures, printed in double columns, 50 lines in a full column. This is the first German Bible printed at Nuremberg, and contains many extraordinary woodcuts. In one of these curious and fanciful illustrations Moses appears with horns. Jerome, in translating from the He-

brew, made the Latin Vulgate to say of Moses, as he came down from the mount, "His head radiated with light"; erring in that he misinterpreted the Hebrew word indicating both a horn and a pencil of light. In the Hebrew language the same word is used for each, and as this language is to a certain extent objective, and the term employed expresses shape, it was construed as meaning his face had rays of light streaming from it. When, therefore, Michael Angelo turned to the Roman Vulgate for a description of Moses, he found him pictured with horns, in the book of Exodus. Thus it was that in his works of art he represented with these appendages the great law-giver of Israel. The final page of a copy in the possession of the writer reads as follows: "Published by Anthony Koburger at the noble imperial capital, Nuremberg, after the birth of Christ and in the Law of Grace, the fourteen hundred three and eightieth year, on the Monday after Innocents." Mr. Quaritch values a copy of this edition in his collection, according to his catalogue, at one hundred pounds sterling. The Lenox Library, the British Museum, the Imperial Library at St. Petersburg, and the private library of the Emperor of Austria, each has a copy of this Bible.

Other copies may be found both at home and abroad, for they are not so rare as the Psalmorum Codex. Neither time nor space will permit the mention of the places where all the Bibles described in this series of papers may be

found, but a few names will occasionally be given. An edition of the Bible in Latin appeared with the epistle of Moneliensis on the first leaf. It is without title-page or pagination, and at the end are "Interpretationes nominu hebraicorum."

1484.

A Latin Bible was published at Venice by Siligenstat, and Ulmac's *Biblia Latina*, with *Biblia Vulgata*, passed through the press in the same city. This Bible is included in a list of forty-two remarkable Bibles transmitted by the Librarian of the Imperial Library at St. Petersburg.

1487.

The *Hagiographa*, the name given by the Jews to their third division of the Old Testament, was printed in Naples. Concerning the arrangement of this division contradictory statements appear in the writings of Josephus, Philo, Jerome, and the Talmud. According to the arrangement now general among the Jews, the *Hagiographa* includes the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the Chronicles. A Bible was printed in French paraphrase by Guyard de Moulins or Comestor. It is in folio, and contains many curious woodcuts. An edition of the Bible in Italian was published at Venice by Nicolo di Malermi, and Ravabenis printed in Latin another edition of his Bible.

1488.

The first complete edition of the Bible in Hebrew was published at Son-

cino, by Tintori, who printed the *Pentateuch* in the year 1482. He was a German Jew, who had the reputation of being the best of Hebrew printers. Copies of this edition are so rare that only nine are known to exist, one of which is in the library of Exeter College in England.

An edition of the Bible in Bohemian was printed in double columns, without numerals or catchwords, and with 47 lines to a full page. It is in folio, and at the end is a register of the Epistles and Gospels, printed alternately in red and black. Some portions of a Bohemian version of the Scriptures were in existence in manuscript at an earlier period, and are yet preserved in the libraries of Vienna, Prague, and Oels in Silesia. The various books of Scripture were read and circulated in Bohemia, in separate portions, until the time of Huss and Jerome of Prague, the martyrs of the fifteenth century. About the time that Huss began to preach against the evils of the Roman Church, the several portions of Scripture that had been translated into Bohemian were for the first time collected. After the martyrdom of Huss, many copies of the Bible were written by women, and the scriptural knowledge of the Taborite women is noticed by Sylvius, afterwards Pope Pius II. From 1410 to 1488, when this Bible was first printed, no less than four different recensions of the entire Scriptures can be traced, and many more of the New Testament. About thirty-three copies of the whole Bible, and twenty-two of

the New Testament, written during this period, are still extant, but all have evidently been executed from the Vulgate. This edition, published by the United Brethren, furnishes one of the earliest instances on record of the application of the newly-invented art of printing to the multiplication of the Scriptures in a living tongue.

1489.

An edition of the Bible was printed in Latin at Strasbourg. A copy is in

the Imperial Library at St. Petersburg.

1490.

An edition of the Bible was published at Augsburg in German, by Schonsperger. A pictorial Bible was published at Zwolle by Van Os Breda.

1491.

A Bible in Low German was printed in folio, at Lubec, in two columns, with 66 lines to a full column. A copy is in the possession of Earl Spencer.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MOST IMPORTANT VERSIONS AND EDITIONS OF THE BIBLE
PRINTED IN THE 15TH AND 16TH CENTURIES, WITH ALLUSIONS TO AFFINITIES
BETWEEN LANGUAGES IN WHICH IT WAS TRANSLATED.

VI.

1491.

JOHN FROBENIUS, of Hammelburg, Franconia (who had the reputation of never publishing anything offensive to morals), printed in Latin the first octavo volume of the Bible. The design had been formed by him to publish the works of all the Greek fathers, but death prevented him from accomplishing his intention. Frobenius, or Froben, died at Basil, where he received his education, and his death, hastened by a fall which resulted in paralysis, was universally lamented. Erasmus (who was deeply attached to him), in proof of his affection, wrote his epitaph in Greek and Latin.

Nicholas Keslers published, in folio, a Latin Bible at Basil, the native town of Erasmus. This edition was printed in double columns, fifty-six lines to a column, and it is without pagination.

1492.

A Latin Bible, printed in octavo, went through the press at Venice. A copy of this Bible may be seen in the Bodleian Library at Oxford, founded in 1599 by Sir Thomas Bodley. This nobleman presented to the university,

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of which he was a graduate, a magnificent collection of books, collected by his order at a great expense, from various parts of Europe. For these volumes a building was erected and opened with much pomp and ceremony, July 9th, 1610. Bodley did not live to see this structure completed, but by his will it was directed that a portion of his large fortune should be applied to its uses. He thus, to a certain extent, became his own executor, and his example was followed by other opulent men, who by liberal donations contributed to the support of this noble institution. Bodley died January 28th, 1612.

A Latin Bible was published at Venice, the title page of which reads thus: "Tu es Petrus, emendata per Angelum de Monte Ulmi. Per Hieronimum de Pagininis."

An edition of the psalms was printed in German at Ulm, Wirtemberg. These psalms are a translation of a Suabian dialect from the Latin Vulgate, and added to them are other portions of the S. S.

1494.

The Gerson edition of the Bible was

printed at Brescia, Lombardy, and from this edition Martin Luther made his translation. John Gerson was an illustrious Frenchman, canon, and chancellor of the Church of Paris. When Petit justified the murder of the Duke of Orleans by the Duke of Burgundy, he boldly denounced the atrocious act, and had it condemned by the bishops of the university. He was an ambassador from France at the Council of Constance, and in his eloquent speeches he asserted the superiority of the synod over the Pope. He retired to Germany from the persecution of the Duke of Burgundy, and died in 1429, aged sixty-six.

A Latin Bible was printed in quarto, at Venice, by Simon Bevilaqua. A copy is in the Imperial Library at St. Petersburg.

1495.

A Latin Bible was published at Basel by Frobenius, a copy of which is in Sion College.

A Latin Bible was printed in folio, at Venice, by Paganinus; a copy of this edition is in the possession of Mr. Henry White.

1497.

A Latin Bible, printed in octavo, at Venice, by Paganinus, is in the Bodleian Library.

1498.

A Latin Bible was printed at Basel, a copy of which is thus described on a list transmitted by the Société Biblique Protestante de Paris: "Bible en Latin de lyra, Goth. (Incunable)."

A Latin Bible was published at Venice and is one of the *Fontibus ex Græcis*

editions. The work was under the supervision of Bevilaqua, and is in two columns, fifty-two lines.

1500.

An edition of the Bible in Spanish is mentioned by Cyprian de Valera as having been published during this year.

The librarian of the Imperial Library at St. Petersburg also shows, in a list recently sent, that in the library under his charge there is a Bible bearing this date. It is noted as follows: "*Biblia Latina, ex mutilum circa impressum.*"

1501.

The Earl of Stanhope has in his possession a Latin Bible of this year, with these words printed upon the title page: "*Liber Vitae Biblia correctæ per Petru Angelu. Venetia: Arte Paganinis de Paganinis Brixiensis.*"

1502.

The Mentz Psalter was reprinted with the same type for the third time, and fac-similes of it may be found in Humphrey's History of Printing. The writer is under the impression that no copy of this rare volume is in the United States.

1504.

Aldus Pius Manutius printed in Greek, at Venice, six chapters of the Gospel of St. John. This edition is interesting as a literary curiosity, for it constituted the first portion of the Greek Testament ever committed to the press. Manutius, a native of Bassano, was illustrious as the restorer of the Greek and Latin languages to Europe. He was the inventor of the italic letter, and was the only one permitted to use it. His death occurred at Venice in 1516.

1507.

A portion of the Bible was printed for the use of the Diocese of Seville, at Seville, by Jacob Cromberger. This folio volume was printed on vellum, and furnishes a magnificent example of early Spanish typography. Cromberger was the first of a family of German printers who lived at Seville until about the middle of the sixteenth century, and who were noted for the elegance of their work.

1508.

The Psalms in this year were printed in the English language. This edition is distinguished from the others by the initial F at the beginning of the text having the Portcullis of Westminster, and by the signatures being in double letters in the lower case. There are thirty-two lines on a page, and the Latin text is in larger letters than the English. A paragraph extracted from this volume reads as follows: "This treatise concernynge the fruytful-Sayings of Dauyde the kynge & prophete in the seuen penytecycal psalmes Deuyded in seun sermons was made and complied by the ryght reuerente fader in god Johan fyssher Doctour of dyuynyte & bysshop of Rochester at the exortacion and steryng of the moost excellente pryncesse Margarete countesse of Rychemoute and Derby & Moder to our souerayne lorde Kynge Hery the vij on whose soule Jesu haue mercy. (Colophon) Here endeth the expositoryon of ye vii. psalmes. Enprynted at London in the fletestrete at the sygne of ye sonne by Wynkyn de Worde. In the yere of oure lorde Mcccc.viii. ye

xvi day of ye moneth of Juyn. The xxiii yere of ye reygne of our souerayne lordekyng Hery the seuenth. London."

1509.

The Quincuplex Psalterium by Stephani was published at Paris. A copy is owned by Earl Spencer.

1510.

A Latin Bible in six volumes was published at Paris by Wolfgang Hopyl, who produced during the same year a second edition of the Bible in Latin.

1512.

A Latin Bible was printed in folio, at Paris, by Simon Vostre. A copy is owned by W. H. H. Newman.

The Gospel of St. John was printed in Greek, at Tubingen, in Suabia.

The Epistles of Paul were printed in Latin, at Paris, by Lefevre d'Etapes. A copy is in the collection of the Bibliotheque de la Société Biblique Protestante de Paris.

The Epistles and Gospels were published in the Spanish language by Ambrose de Montesin.

1513.

The Psalter was printed at Rome in the Ethiopic language by John Potken. This language is called by the Abyssinians Lisana Gheez or language of the free-born, because it was in ancient times the only vernacular dialect of all Abyssinia. About A. D. 1300, a family from the Province of Amhara obtained possession of the government, and since that period Amharic has been the language of the capital and the court, while Ethiopic has become exclusively the ecclesiastical and written language of

the country. The Ethiopic possesses many of the characteristics of a genuine Shemitic tongue, and its conjugation of verbs is formed upon the same system as those of Hebrew, Syriac and Arabic. Ludolf, who first made the Ethiopic language accurately known in Europe, says that it bears a close affinity to Arabic, but unlike all other Shemitic languages, its cognate dialects are written after the European manner, from left to right. The earliest Ethiopic version of the entire Scriptures is mentioned by Chrysostom in his second homily on St. John, but it is not known when or by whom it was executed. In this version the books of Old Testament appear to have been mainly translated from the Septuagint, and it corresponds quite closely with the Alexandrine family of manuscripts. The Epistles and Book of Revelation belonging to this version are very paraphrastic, but in other respects the version is of considerable use in biblical criticism. We are indebted to the Abyssinian Church, not only for the ancient and valuable version of Scripture just described, but also for curious apocryphal writings, which have been found in no other Church, but their date and origin is unknown. Dr. Lawrence, who published a translation of some of these writings, thinks that they were written about the close of the first century.

1514.

"Biblia Polyglotta. Hebr., Chald., Gr., Lat. Cardinalis Ximenez. A. W. de Brocaro. In Complutensi universitate (Alcala)." This is the first Polyglot

Bible, only six hundred copies of which were printed at this time, and published six years later. The work was completed in six volumes, and the expense connected with it was defrayed by Cardinal Ximenes, a celebrated ecclesiastic, born at Torrelaguna, in Old Castile, 1437. He was educated at Alcala and at Salamanca. He became Grand Vicar to Gonzales de Mendoza, Bishop of Siquenza, and afterward his wisdom and his knowledge of Oriental literature and of theology recommended him to the notice of Queen Isabella, who named him in 1495 Archbishop of Toledo. Thus placed at the head of the Spanish Church, he bent his thoughts to the reformation of his clergy and to the more impartial administration of temporal as well as ecclesiastical affairs throughout his diocese. He was raised in 1507 to the purple by Julius II, and was intrusted by Ferdinand with the affairs of the government as Prime Minister. Not satisfied with the power which he exercised over the state, he was ambitious of military glory, and, at his own expense, he prepared an expedition against Oran, in Africa, which place he took from the Moors, after displaying great marks of bravery and heroic presence of mind. Ferdinand (who was afraid of his power) appointed him on his death-bed Regent of the Kingdom during the minority of Charles V. Ximenes exercised this authority not only with wisdom, but with severity, and thus raised the complaints of the nobles against his administration. He treated their remonstrances with indifference, satisfied with the good opinion of his

sovereign, and depending upon the support of the people, to whom he granted many privileges. While in the plenitude of his power he was poisoned, and died in 1517 at the ripe age of eighty-one. This famous "Complutensian Polyglot," which owes its existence to his munificence, was published in his newly created University of Alcalá.

1515.

Another edition of the Koberger Bible was published. It was printed in Latin, and is thus designated: "Lugduni per Jacobum Sacon expensis Anthonij Koberger. Folio." A copy is in the possession of Henry White.

1516.

Agostino Ginstiniani began the compilation of a Polyglot Psalter, which appeared in Genoa, with a dedication to Leo X. The editor annotated the text, and in a marginal note to verse four of the nineteenth Psalm appears the earliest sketch of the life of Christopher Columbus. In this Psalter some statements were made about Columbus which his son, Ferdinand, declared to be incorrect. Ginstiniani was born in 1470, and died in 1536.

Another Latin Bible, printed by Koberger, is described as follows: "Lugduni: Jacobi Sacon expensis Ant. Koberger. Folio." A copy is in the library of H. J. Atkinson.

1517.

A Bible in Latin was printed at Leyden (Zuid Holland) by J. Mareschal. This city is the birth-place of many eminent and remarkable men, among whom may be mentioned Jan Bock-

holtz, or John of Leyden, the founder of the Anabaptists, and Karel van Maets, one of the translators of the New Testament. A copy of this Bible is in the library of W. H. H. Newman.

Daniel Bomberg printed an edition of the Bible, with the Commentaries, dedicated to Pope Leo X.

1518.

The first complete edition of the New Testament, printed in Greek by Aldus Pius Manutius, passed through the press. Aldus was a native of Bassano, noted as a correct printer, and, as has already been stated, for having restored to Europe the Greek and Latin languages. He also printed a Greek Bible at Venice, and issued a complete edition of the Septuagint, which, in consequence of his death, was not published until 1518.

Another edition of the Bible was printed in German, and Justiniani, Bishop of Nebo, published at Genoa a version of the Psalms. Justiniani, born at Corsica in 1470, was pensioned by Francis I of France, and for five years he was professor of Hebrew at Paris. In 1522 he visited Genoa, and sailed for his diocese at Nebo. The vessel upon which he embarked foundered at sea, and he perished, with others, on board. A copy of the Justinian Polyglot Psalter is in the Astor Library, New York.

The Mentz Psalter was reprinted, with the same type, for the fourth time, but no copies of any of the four editions are to be found in this country.

A Hebrew edition of the Bible, called the "Felix Pratensis," came from the press at Venice.

The first biblical production of Martin Luther, consisting of the seven penitential Psalms, from the Latin of John Reuchlin, may here be mentioned. His version of the entire Scriptures, executed immediately from the original text, was issued in successive portions.

A portion of the Old Testament in Greek was published with the Septuagint. Aldus Pius Manutius, the projector of this work, died before it was completed.

A rabbinical Bible was published at Venice by Bomberg, the first printer of Hebrew books at Venice. Bomberg, born at Antwerp, printed five editions of the Bible.

A version of the Bible in German appeared at Augsburg, and an edition of the Bible was printed in Greek at Venice. A copy is in the library of the Maryland Historical Society.

1520.

The earliest published edition of the Greek Testament was that of Erasmus, printed at Basel, by Frobenius. The Complutensian text, although printed two years before this time, was not published until 1520. Erasmus prepared the text from four MSS., the most ancient of which belonged to the tenth century, and contained all the N. T. except the Apocalypse. His other three MSS. consisted of a copy of the Gospels, were written in the fifteenth century. A copy of the Acts and Epistles of an earlier date was also written, together with a document containing the Book of Revelation, and said to be almost apostolic in age. As the text in this MS. was accompanied with the

Commentary of Arethas, who lived at least nine hundred years after the time of the apostles, its antiquity seems very doubtful. The manuscript originally belonged to Reuchlin, but after its publication by Erasmus it disappeared, and no one knows what has become of it. The other three MSS. used by Erasmus are still preserved at Basil. In addition to these MSS., he seems to have possessed no other critical apparatus, except the Latin Vulgate, and a commentary of Theophylact, containing part of the Greek text; but as this Theophylact was the last of the Greek fathers, and lived at the end of the eleventh century, his testimony cannot be considered so reliable as that of the early fathers. Erasmus professed to have consulted Origen, Chrysostom and Cyril, but he could only have seen the Latin versions of their writings, as no edition of their original texts had then been issued from the press. He employed only nine and a half months in the preparation and printing of his first edition, although it comprised copious annotations and a Latin version printed in parallel columns with the Greek. Indications of this undue haste are clearly perceptible in many places, and it is probable that in several passages where his MSS. were illegible, he supplied the defects by words of his own translation from the Vulgate. This is especially the case with the concluding six verses of the Book of Revelation, which are known to have been wanting in Reuchlin's MS. A copy of this N. T. may be seen in the Astor library.

A version of the Psalms, in Arabic, made from the Syriac, was printed at Genoa. As the language of the Koran, Arabic is venerated and studied by many persons, and its importance as a medium of communication between distant nations may be inferred from the reason assigned by Rev. Henry Martyn for undertaking a new version of the Arabic Testament. The Arabic language, in its earliest and rudest state, was the vernacular of a few nomadic tribes who derived their descent from Kahtan, the son of Heber, a great-grandson of Shem, and from Ishmael (the son of Abraham by Hagar), who, by his marriage with a daughter of Morad, of the race of Kahtan, engrafted his posterity on the Arabic stock. It was spoken among these tribes in a variety of dialects, concerning which we now know little more than that the Koreish and the Hamiar were the distinctive appellations of the two predominant dialects. Mohammed spoke the Koreish dialect, and under his influence and that of his successors, the other dialects insensibly merged into it. Hence the extraordinary copiousness of the Arabic language; the result, not of foreign admixture, but of the gradual amalgamation of numerous dialects into one. There are as many distinct Arabic dialects as there are countries in which the language is spoken, and with some of them foreign words and phrases have been introduced. Notwithstanding these local changes, the modern Arabic still preserves a close resemblance to the Arabic of the Koran,

which is everywhere upheld as a model of classic beauty and elegance. It is uncertain what alphabetical system was originally in use among the tribes of Arabia but during the time of Mohammed, a style of writing was adopted by the tribe of Koreish called "Cufic," from the town of Cufa, in Irak, where it originated. In these characters, consisting mostly of straight strokes, which are evidently derived from the Estrangelo Syriac alphabet, Mohammed wrote the Koran. These characters were superseded in the tenth century by characters called "Nishki," which have ever since continued in use, not only among the nations who write the Arabic language, but also among the Turks and Persians. There are few very ancient versions of Scripture in Arabic. A version is said to have been made by Warka during the life-time of Mohammed and this fact serves to account for the deep knowledge of Scripture displayed by the false prophet. The most ancient MSS. that are known in Europe seem to have been executed soon after the conquests of the Saracens, in the seventh century, and toward the middle of the eighth century, John, Bishop of Seville, finding that the Latin language was falling into disuse, executed a translation from Jerome's Vulgate into Arabic.

The churches under the Patriarchates of Antioch and of Alexandria also produced translations in Arabic, at different periods, from their ancient versions.

CHARLES W. DARLING.

(To be continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS OF THE BIBLE
PRINTED IN THE SIXTEENTH CENTURY, AND ALLUSIONS TO AFFINITIES BETWEEN
LANGUAGES IN WHICH THE BIBLE WAS TRANSLATED.

VII.

1521.

An edition of the Bible was printed in Latin by Jacob Sacon. A copy is in the possession of Mr. W. H. H. Newman. A portion of the New Testament was translated into German by Martin Luther, during the time when he was lodged for safety in the strong castle at Wartburg. After his return to Wittenberg he published his translation of the New Testament, and in thirteen years he finished the translation of the whole Bible.

During this year an edition of the New Testament in Greek was published by Thomas Anselmi.

1522.

The third edition of the New Testament in Greek was published by Erasmus. In this edition he inserted the text (St. John v., 7th) which he had rejected in his first two editions. It had been previously omitted for the reason that the same was not to be found in the manuscripts he had originally employed. This alteration was made on the authority of a manuscript now in Dublin. The first version from the Greek was made by Tyndale from this

third edition. A copy of the Complutensian text was not seen by Erasmus until after the year 1522, but his fourth and fifth editions contain many alterations made in conformity to it.' What is known as Luther's autograph edition of the Bible was printed in parts from his manuscript as he translated it. The New Testament appeared first, and the dates are 1522-6, etc. These parts were afterward bound in a solid volume.

The typographical work was performed by Johann Knoblouch, at Strassburg.

Luther published, in conjunction with Melancthon, a Latin translation of the New Testament, and the work was read with avidity by the German nation. This illustrious man engaged against the united forces of the papal world, and stood the shock with bravery as well as success. He boldly asserted the inefficacy of indulgences, regarding penitence, and works of mercy and charity, alone capable of forming a reconciliation with God. He published a thesis containing ninety-five propositions on indulgences, and challenged opposition. The thirteen

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years which he devoted to the work of translating the S. S. were years of unremitting conscientious labor. It is said that he dropped the theological style, and sought among the people for phrases as artless and simple as those of the Hebrew writers. He frequently visited the pleasure-grounds of the lower orders of society that he might become familiar with their simplest words; for, said he, "I cannot use the language of the court." Not a sentence of the Bible was translated until he had sought for the briefest, clearest and strongest equivalent to it in German. He translated the Bible eighty years before our English version was produced, and the time which he spent in this work he describes as "bright and joyous days." In one of his letters he says: "I have exerted myself in translating, to give pure and clear German, and it has verily happened that we have sought and questioned a fortnight, three, four weeks for a single word, and yet it was not always found. In Job we so labored, Philip Melancthon, Aurogallus and I, that in four days we sometimes barely finished three lines. It is well enough to plow when the field is cleared, but to root out stock and stone and prepare the ground is what no one will. We must not ask the men of letters in the Latin language how we should speak German, as the asses do, but we must ask the mother in the house, the children in the lanes, the common man in the market-place, and read in their mouths how to speak, and translate according thereto; then they under-

stand, for they see we are speaking German to them."

An edition of the Bible in Latin was printed, in italics, at Basel, by J. Wolf; another by Sacon, and still another, by Koburger, at Nuremberg.

1523.

A Latin edition of the New Testament, with silver ornamentation upon the title-page, was published by Knoblauch.

An edition of the Bible in Latin was printed by Mareschal.

The New Testament, in French, was translated by Jacques le Fevre d'Etapes, and came from the press of Guillaume Vorsterman, at Antwerp.

Luther in this year published the Pentateuch, the book of Joshua, the book of Job, the Psalms, Proverbs and Ecclesiastes. Each one of the translators who engaged in this work with Luther had a separate task assigned to him according to his peculiar qualifications.

1524.

An edition of the Bible was printed, in German, on vellum, by Frederichen Peypus, at Nuremberg. This celebrated work has the wood illustrations beautifully colored with remarkable skill.

An edition of the Bible, in German, was printed at Strassburg by Wolff Kopphel. A copy is in the possession of the B. and F. Bible Society.

Luther published the Canticles, assisted by Melancthon and some of the most eminent scholars of Germany. Luther collated the ancient Latin ver-

sions and the Hebrew text ; Melancthon examined the Greek original ; Cruciger the Chaldee, and other professors referred to the rabbinical writings.

The Gospels of St. Matthew and St. Mark were translated by Tyndale, and printed in English at Hamburg.

An edition of the New Testament was printed, in French, by Simon de Colines, and an edition, in the same language, was published at Paris, by d'Estaples. A copy of the latter is in the possession of the Societe de l'histoire du Protestantisme Francais.

An edition of the New Testament was printed in Greek, a copy of which is with the society above named.

The first Danish version of the whole New Testament was made by Hans Mikkelsen, sometimes called John Michaelis. It was published in 1524, at Leipsic, and reprinted at Antwerp five years later. A portion of the S. S. in this language is contained in a manuscript preserved in the Royal Library of Copenhagen, which is supposed to have been written in the beginning of the fourteenth century. It is in servile imitation of the Vulgate, defective in several parts, and proceeds no further than 2d Kings. In the second decade of the sixteenth century a Danish version of the Gospels and Epistles was published at Paris by Pedersen, a Lutheran clergyman. The Norse, or old Danish tongue, has been preserved almost in its pristine purity from the ninth century to the present time, but this ancient language has in its parent country undergone so many alterations

that an Icelander and a Dane, speaking in their respective dialects, are almost unintelligible to each other. So great indeed is the divergence of the modern idioms of Denmark and Sweden from the parent stem that the language of the Edda has not been understood for about four hundred years by Swedes or Danes, without previous study. These modern dialects are distinguished from other branches of the Teutonic family by having a passive voice, and two articles, one of which is prefixed and the other affixed to nouns. In point of pronunciation the Danish is considered the softest language in Europe, the consonants being pronounced so softly as to be almost imperceptible. It is softer than Swedish, but the intonation of the Swedish language is more marked, and its features are more characteristic than those of its sister-dialect, the Danish. This version of Michaelis was executed by the command and under the immediate patronage of Christian II., a monarch, says Dr. Henderson, whose character earlier writers have depicted in the blackest colors, but whom posterity, though not blind to his faults, seems, on the whole, inclined to favor. Like Henry VIII., he seemed to have been actuated less by zeal for the progress of truth than by the desire to free his kingdom from the domination and the tyranny of Rome. During a rebellion in Denmark he fled for safety to Holland, and it was during his expatriation that he promoted the translation and publication of the New Testament. Hans Mikkelsen,

translator, was originally Mayor of Malmoe, in Scania, or Southern Sweden, and afterward he became Secretary to Christian II. He voluntarily forsook his country, his connections and interests, and accompanied his sovereign into exile. When compelled at length, by the resentment of the Catholics of the Netherlands, to leave his royal patron, he retired to Harderwick, in Guelderland, where he died about eight years after his New Testament had left the press. This version professes to be properly translated according to the Latin, but it is evident that only the first part of the work was so translated; that portion which contains the four Gospels, in which the Latin version of Erasmus appears. In the Acts and the remainder of the New Testament, Mikkelsen has followed the German version of Luther so closely that his translation is little else than a

verbal transmutation. Some writers have attempted to account for this circumstance by suggesting that Mikkelsen had probably commenced his translation before Luther's version appeared, but that when he came to the Epistles, the first edition of Luther's version having then been published, he preferred the version of the faithful and intrepid reformer to that of the timid and indecisive Erasmus. The language in which Mikkelsen wrote is partly Danish and partly Swedish, resembling the dialect still spoken in his native district of Scania. He has arranged the books of his New Testament in the same order as in that of Luther, and the Epistle to the Hebrews and those of St. James and St. Jude are placed after the rest on account of the doubt then entertained by the reformers as to their authenticity.

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VIII.

1525.

AN edition of the Bible in Hebrew was printed at Venice by Daniel Bomberg. This printer brought the art of typography, so far as printing in Hebrew was concerned, to a great state of perfection, and some Jews allege that since his death Hebrew printing has deteriorated. This folio edition, in four volumes, was under the inspection of Jacob Haiim, a learned Rabbi. It is highly esteemed by reason of its superior correctness, and its text still forms the basis of modern Bibles. It is printed according to the Masoretic system, and from the text of the Brescia (1494) edition. It was corrected by reference to Spanish mss., under the supervision of Rabbi Abraham Ben Chayin de Tintore. The Brescia edition is famous for having been that from which

Luther made his translation of the Old Testament. The identical volume belonging to him is still preserved in the Royal Library at Berlin. This edition forms one of the three standard texts from which all subsequent editions have been executed, and other two being the Hebrew text of the Complutensian Polyglot, published 1514-17; and the second edition of Bomberg's Bible.

Peter Schœffer printed an edition of the Bible. at Worms, in small octavo, without prologues and glosses.

The New Testament, of Tyndale's version, was published in English at Cologne and Worms in 4to. Only a fragment of this work is known to be in existence, and that was discovered in 1834 by Mr. Rode, a bookseller, who came into possession of a bound volume, by Ecolampadius, and to the binding was attached a

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portion of the New Testament of Tyndale's version. This proved to be a relic in black letter of the 3,000 copies of Tyndale's first edition of the New Testament printed in the English language. Hon. Thomas Grenville purchased it and presented the same to the British Museum, where the book may now be seen. Tyndale's translation was well received in England, although the Catholics, with the aid of a royal proclamation, used strenuous exertions to suppress it. He afterwards translated the Five Books of Moses, and intended further labor, but the Paptists of England were so enraged against him that they employed a spy, by the name of Philips, to betray him, and he was seized as a heretic at Antwerp, where he had fixed his residence. Philips was so active, that notwithstanding the fact that the English merchants at Antwerp interested themselves in his favor, and Cromwell wrote for his release, he was condemned to die. He was first strangled, then burnt, in 1536, near Vilforde Castle, about eighteen miles from Antwerp.

An edition of the Acts and Epistles, printed in Russian, appeared at Wilna. No information can be obtained as to the circumstances under which this translation was made, and all that is known about the translator is that his name was Skerina, that he was a doctor of medicine and that he was born at Polotsk. He drew his version from the Vulgate, but in certain passages he followed the read-

ings of the Slavonic or of the Septuagint, whence it is derived. The earliest Russian version of the SS. was written in White Russian, a semi-Polish dialect, which arose in the beginning of the sixteenth century, by reason of the connection then existing between Russia and Poland. Part of the Old Testament, belonging to this version, was printed at Prague six years previous to this date. Certain portions only of Skerina's translation has as yet been discovered, but it is evident from his prefaces to some of his books that he translated, or intended to translate, the entire Scriptures. The Russian is the principal of the numerous languages and dialects which derive their origin from the old Slavonic. It was originally the dialect of the Antes, a Slavonic people who about the seventh or eighth century of our era, settled in the country now called Russia, and drove out the Schudi, or Finns, the previous occupants of that vast territory. In 864 the Russian monarchy was founded by Ruric, a Scandinavian prince, who assumed the reins of government at the solicitation of the Antes, but his Scandinavian followers were too few in number to exert any perceptible influence on the language of his new subjects. Other idioms have, however, commingled more freely with it, and Finnish, Greek, Mongolian, Tartar, Polish, Dutch, German and French words enter plentifully into its composition. These heterogeneous elements, while

they add to the richness of the vocabulary, in no wise detract from the native symmetry of the Russian tongue. It is one of the most flexible of languages, and possesses in a remarkable degree the property of assimilating foreign words, employing them as roots, whence, by its own resources, it raises stems and branches. The most prominent grammatical features of the old Slavonic language are reproduced in the Russian, a circumstance which arises partially from the influence of the older idiom on the Russian, for simultaneously with the introduction of Christianity in the tenth century, the old Slavonic was adopted in Russia as its liturgical and ecclesiastical language. The resemblance of Russian composition to that of the Latin is also very striking, and the hypothesis has even been started that Latin was originally a dialect of the Slavonic, but this is simply because both have considerable affinity with the Sanscrit. Considering the great extent of territory through which the Russian language is diffused its provincial or dialectical variations are remarkably few in number. Rev. Dr. Malan, an eminent English linguist, from whom some of this information has been obtained, observes that an inhabitant of Archangel and one of Astracan, meeting at Moscow, would understand each other, and this conformity of language between provinces so remote is attributed to the use of the old Slavonic throughout Russia in the services of the Church. The Russian language ad-

mits but of two principal divisions namely, Great Russian, the literary and official language of the nation, spoken in Moscow and the northern points of the empire, and Little or Malo-Russian, which contains many obsolete forms of expression, and is predominant in the south of European Russia, especially towards the east. To these may be added the idiom of the Russniaks, spoken in the east of Galacia and the north-east of Hungary, which, though differing slightly in pronunciation, is essentially the same as the Malo-Russian, and the White Russian, or Polish Russian, spoken by the common people in parts of Lithuania and in White Russia. The characters used in writing Russian are a modification of the old Slavonic or Cyrillic. And they were slightly altered in form by Peter the Great, their number having been reduced by him to thirty-four, since which time they have not been subject to many changes.

1526.

Luther published the prophecies of Jonah and Habakkuk. In this work he was ably assisted by Justice Jonas, John Bugenhagenius, or Pomeranus and Matthew Aurogallus. George Rorarius was the corrector of the press work.

An edition of the Bible in Latin was published at Basel, the translation having been made by Cratandrum.

An edition of the Psalms was published in Syriac, at Paris, by Gabriel Sionira. With it was a Latin interpretation.

An edition of the Bible was printed in Latin by Jacob Mareschal.

1527.

A fourth edition of the Greek Testament, published by Erasmus, contained many alterations made in conformity to the Complutensian text. Mareschal also printed at the same place an edition of the Bible. A German Bible was published in this year at Nuremberg, by Jos. Petreius, and an addition of the New Testament was printed in the same language at Dresden.

1528.

A Bible was printed in Latin at the same place by Anton du Rye, who made a feeble attempt to divide the verses. Robert Stevens improved upon this division in his Latin Bible printed during this year.

Two versions of the Psalms in Danish were published, one at Rosstock by Francis Wormord, a Carmelite friar, who adopted the principles of the Reformation, and became bishop of Lund. The other version was printed at Antwerp by Pedersen, who translated both from the Hebrew text and from Jerome's translation. His diction is considered too paraphrastic, yet the style is remarkably pure for the age in which it was written. An admirable preface on the beauty of the Psalms enhances the value of the work.

An edition of the Bible was printed in Dutch by Vorstman, and the New Testament in German passed through the press of Schuman, at Leipsic.

The New Testament was printed in

Hebrew by Bomberg, at Venice, and Prevel published at Paris an edition of the Bible in French.

The version of Pagninus, containing the Old and New Testaments, was published in Latin at Lyons. This is a close and servile representation of the original texts, and the diction is obscure. Santes Pagninus was a Dominican monk of great learning, and he executed this version under the patronage of the Popes Leo X., Adrian VI. and Clement VII. This Bible, although produced by a Roman Catholic, was much esteemed by the Jews.

1529.

William Tyndale published the fifth edition of his new Testament. Dore, in his account of the early versions of the English Bible, states that he is informed by Dr. Angus that no edition is known of Tyndale's New Testament between 1525 and 1534. The New Testament was translated into German by Emser. This translation is opposed to Luther's, which was pronounced to be a falsification of the text. The New Testament was printed in French at Paris by Sim. Colinaeus.

An edition of the Bible was published at Lyons by Crespin, and one at Nuremberg by Petreus. A German translation of the Bible was published at Zurich, for which Luther's version, so far as it was then printed, was used. An edition of the Bible (Latin Vulgate) was published by Quentel. The New Testament in Dutch was printed in Freyburg by Fabrum. An edition of the New Testament, in

German, was printed at Leipsic by Schuman, and another in Dutch passed through the press of Vorsterman at Antwerp.

1530.

A version of the entire Scriptures was published in French at Antwerp by Jacques le Fevre d'Étaples, commonly called Jacobus Faber, Stapulensis. Faber translated from the Latin Vulgate, which he has followed so closely that many of his passages appear obscure. This version is the basis of all other French versions (Protestant as well as Catholic) which have since been published. The work was published in six small octavo volumes, and no library, so far as can be ascertained, possesses a complete set. A revised edition of this Bible, by Olivetain, aided by Calvin, was published at Neuchatel five years later. William Tyndale published his translation of Pentateuch, or the first five books of Moses, each with a separate title. Genesis and Numbers are in black letter, while the other three books are in Roman. He afterwards translated all the historical books besides revising and correcting his translation of the New Testament. A copy of this Bible may be seen in the Astor Library, New York. Christoffel Froeschauer, whose real name was Samprecht Serg, printed a German translation by Leo Jude of a Latin paraphrase of the New Testament in several small quarto parts, and also published the first edition of this Bible. He took the translation of Luther as a basis, and made all the necessary

emendations, having adapted the language and the spelling to the Swiss brogue. A copy of this Bible is in the possession of the Kansas Historical Society, and is thus described by the Hon. F. G. Adams, its corresponding secretary: "This copy is a large quarto, and contains many woodcut illustrations. It has two pagings, or numbering of the leaves, 333 leaves to the book of Job, and 315 from that to the end of the New Testament—648 leaves, or 1,296 pages in all. Its outside measurement is 24 by 35 centimeters, nearly, or 9 1-2 by 13 5-8 inches."

An edition of the Psalms of David was printed at Venice by Giunta. An edition of the Bible, with illustrations by H. Springinklee, and Erhard Schoen, was printed in Nuremberg by Frederick Beypus. The plate of the creation is about 7 by 3 inches, and represents the Creator in pontifical robes. Another plate, representing the babe in the manger, is quite ornate, and has a refreshing freedom of delineation. The usual size of the illustrations is 3½ by 2 inches, including the customary decorations. The designs sometimes resemble the older plates merely reversed and reduced in size. Moses is still represented with horns. A copy is in the library of Mr. S. M. Springer. The Bible was translated from the Latin into French and printed at Lyons by Frere Julian Macho and Pierre Fergé. An edition of the Bible was printed in Hebrew and Greek at Lyons by Gryphius. A revised edi-

tion of Luther's Bible was published. The monks of Rostock published a version of Emser's New Testament in the dialect of Lower Saxony. Emer, one of the councilors of George, Duke of Saxony, undertook a translation with a view to disparage Luther's Bible. He did not succeed in his design and his version proved to be little more than a transcript of Luther's Bible, some alterations in favor of the peculiar tenets of the Church of Rome alone excepted.

1531.

An edition of the Bible was printed in German at Zurich by C. Froshover. The translation was by Leo Jude and others, and the woodcuts are said to be by Holbein. Imagination runs wild in the illustrations, for Eve has a distaff, and the escort of Paul is clothed in armor and surrounded by cannon. An edition of the Bible was printed at Paris, in the French language, by J. Petit.

1532.

An edition of the Bible was printed

in Latin at Paris by Robert Stephens. This was a second edition, and in many respects preferable to the edition of 1528. The typographical work is excellent for the reason that it was under the supervision of Geof. Tory, the reformer of orthography and typography in the time of Francois I. A version of the Bible in Italian was professedly made from the original texts by Antonio Bruccioli. It is well known, however, that this version is a mere translation of the Latin version of Pagninus which it follows literally. The Psalms were printed at Nuremberg in German by Job. Campensi. In this year Quentel also published another edition of his Bible, and at Paris Colinaeus printed in French, an edition of the Scriptures. John Silverlinke printed an edition of the New Testament of which no trace now remains, excepting one title page now in Regent Park College, London.

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IX.

1533.

An edition of the Bible was printed in Greek and Latin, at Venice, by Frabres de Sabio. At the same place one was printed by L. A. Giunto or Junta. The Psalms of David were printed at Paris by Angelo Politiano, a copy of which is in the Lord Library. The Psalms were also printed by Penderanzi at Venice. The Bible was printed in Saxon at Lubeck, by L. Dietz. A Latin and Greek edition of the Bible was printed at Venice, by Lefevre d'Etaples. A Bible in German (Lutheran translation) also made its appearance in print during this year.

1534.

An edition of the Bible was printed at Paris, in ancient Greek, by Colinæus, who drew his text partly from the editions of Erasmus, partly from the Complutensian, and partly from mss., which he collected for the purpose. This edition is remarkably

correct, but it met with undeserved neglect, and (as it was eclipsed by the more popular editions of Stephens) it had no share in the formation of the received text. An edition of the New Testament was printed at Venice by Giunta. Jaques Lefevre d'Etaples printed at Antwerp an edition of the Scriptures in French. W. Vorsterman published one edition of the Bible in Dutch and another in Belgic. An edition of the Bible in German was printed at Freyburg, by J. Fabrum. An edition of the Bible was printed in Latin, at Paris, by Robert Stephens. Tyndale published, at Antwerp, in English, a revised edition of the New Testament, with marginal notes and prologues. In it, the beginning and ending of the lessons were marked. A copy of this edition was presented by Tyndale to the wife of Henry VIII., who at the time exercised such a wonderful influence over Henry's conduct. This Testament was printed on vellum and beautifully illuminated, with Anne Boleyn's name

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distributed over the edges; "Anne," in red letters on the top, "Regina" on the front, and "Anglicæ" on the lower part. The shield on the title page had the arms of France and England. This book was bequeathed to the British Museum, in 1799, by Rev. C. M. Cracherode. In the preface of this edition Tyndale acknowledges his responsibility for the work, which acknowledgment caused his arrest. He was seized by the authorities of Antwerp, sent to Vilvoorden, and there sent to prison for eighteen months, when his body was burned October 6th, 1536. This edition forms one of the versions in the English Hexapla. Before this glorious martyr died, he left also to the people, and also to future generations, the English Pentateuch, or as the record stands—"The fyrst five bokes of Moses." The translation of the whole Bible in the German language, by Martin Luther, was completed during this year. The closing period of this great Reformer's life was devoted to theological writings, and to the completion of a commentary on Genesis. He died at his native place in Eisleben, on the 18th of February, 1546, and his remains were buried in the castle church at Wittenberg. Valuable aid was rendered by Philip Melancthon to Luther in his translation of the Bible, and this deeply religious student of the Bible in the original, greatly assisted Luther with his own vast learning. After the decease of Luther, he became the acknowledged

leader of the German Protestants. He breathed his last on the 19th of April, 1560, and was buried at Wittenberg, by the side of his friend, Martin Luther. The first Hebrew Bible, published by Gentile, was that printed at Basle (with a Latin translation in a parallel column), by Munster, a learned German. This version is confined to the Old Testament, and is held in high esteem on account of its strict fidelity to the Hebrew text. A Greek Testament was published at Paris by Simon de Colines.

A German version of the Bible, was undertaken by Dr. Johan Dietsberger, a Dominican monk, at the command of Albert II., with the design of counteracting the labors of Luther. It was printed in folio at Mentz. In this version Dietsberger had no recourse to the Hebrew and Greek originals, with which he admitted that he was unfamiliar. Like Emser he only succeeded in producing a bad translation of Luther's Bible, but notwithstanding this, his version has gone through several editions. The Bible was translated by Olaus Petri and Laurentius into Swedish, from the German version of Martin Luther. The Swedes are a branch of the same family as the Danes and Norwegian, and originally spoke the same language, at least the most ancient documents extant of old Swedish, are so similar in idiom to the coeval production in old Danish that little difference can be discerned between them. Political

separation has occasioned the modern dialects of the old Norse to differ considerably, and now books require to be translated from one language into the other. The only region in which the old language is spoken with purity is in Dalecarlia, in the east of Sweden, where the Dalesmen still preserve traces of the manners and customs of their Gothic forefathers. A version of Luther's Bible was printed in Low German. Bugenhagenius superintended the work, and the first edition passed through the press at Lubeck.

1535.

Coverdale's version of the entire Scriptures was printed on the continent, but at what place is uncertain. In producing the first complete Bible, printed in the English language, he accomplished what the combined efforts of the king, the two Houses of Convocation, and Archbishop Cranmer, had been unable to effect. Coverdale's translation, made at the request of Sir Thomas More, was not from the original tongues, but from the Vulgate, and Luther's Bible. In his preface he states he had used five different Latin and German versions in the formation of his own, and it is certain that he availed himself largely of the labors of Tyndale. This translation was regarded with favor by Henry VIII., and was the first English Bible allowed by royal authority. After Edward VI. came to the throne, Coverdale was appointed by the council one of the Royal Chaplains,

and subsequently raised to the See of Exeter. Bloody Queen Mary cast him into prison, but, through the influence of the King of Denmark, he was released from confinement, and permitted to leave England. During the reign of Elizabeth he returned and was appointed to the living of St. Magnus-the-Martyr, which benefice he resigned in two years. He died in 1569, at the age of eighty-one, and was buried under the chancel of St. Bartholomew's Church in London. This Bible is supposed by some to have been printed by Jacob van Meteren, at Antwerp, and sent in sheets to Nicholson, of Southwark, as the introduction of bound books into England was prohibited. There are others who assert that Christopher Froschover, of Zurich, was the printer of this work, while yet others with equal confidence say that Paris was the city from which it was issued; there are those also who assign it to Christian Egenolph, a skilled printer of Franfort. The evidence in favor of this view appears to be that Egenolph published in 1536 a volume of the Bible with cuts used in printing Coverdale's Bible, and the argument is that as he possessed those cuts he must have been the printer of this Bible. In Nicholson's edition, however, may be found the same woodcuts, and side ornaments of the titles, but some of the woodcuts in the text can hardly be looked upon without a shudder. There is only one of them (Jonah) not in that of the "Coverdale," which

the lord bishop of Exeter was permitted to place in every church throughout the realm. During this year a German translation, by Luther, of the Coverdale Bible appeared, and was received with gratification by the German people. Luther was a man of high endowments of mind, and great virtues; he had a vast understanding, which raised him to a pitch of learning unknown in the age in which he lived. Though attacked by the powerful forces of the Romish church, he resisted firmly, and had the satisfaction to see his sentiments were embraced with eagerness by the great body of the German people. Toward the close of 1535, the fifth edition of the Greek Testament was published by Erasmus. In this edition there are ninety corrections from the Complutensian text in the book of Revelation, and twenty-six only in all the other books. This edition is of especial importance, as it forms the basis of all subsequent editions, and contains substantially the Greek text in general use at the present day. In 1535, Robert Olivetan, a relative of Calvin; printed at Neufchatel, the first French translation of the Scriptures from the Hebrew and Greek texts. In the preparation he was aided by Calvin and Pierre de Vingle. This Bible was known as the *Bible of the Sword*, because the typographer assumed a sword as his emblem. The work was a revision of the translation made by Lefevre d'Étaples, and copies of the edition are now ex-

ceedingly rare. Olivetan died at Rome in 1536. The book of Proverbs, Ecclesiastes, and Solomon's Song were printed at Paris, in French, by Colinaeus. The New Testament, in Greek, passed through the press of Holbein, and the New Testament, in Dutch, made its appearance at Freyburg.

1536.

Sebastian Munster, a German divine, born at Ingelheim, and attached to the tenets of Luther, published at Basle, a Latin version of the Old Testament. The New Testament, in Greek, was printed by Valderus, and an edition of the Bible was printed in Latin by Vinc. de Portonariis; one of the New Testament was published at Venice by Giunta. An edition of the Psalms was printed at Lyon, by Graphius, and the New Testament passed through the press of Regnault at Paris. Froschauer (Sorg) published at Zurich, a folio edition of a German Bible, which contained many curious woodcuts. Thomas Bertelet issued from his press the first New Testament that was printed in England, and it followed the text of the edition of a previous date. This Bible contains the prologue to the Epistle to the Romans, regarding which objections have been raised, both by the king and convocation. It was to the annotations, rather than to the translation, that exceptions were taken.

1537.

Eckius translated from the Latin Vulgate, what is known as the *Horn Bible*, printed at Ingeldstat, Bavaria.

John Eckius was one of Luther's opponents, and to this German Bible he subjoined a corrected edition of Emser's version of the New Testament. It is dedicated to the archbishop of Saltsburg, but is without the name of the printer, or place of printing. This was more of a work than the ordinary horn-book, which down to the time of George II. was largely circulated. The horn-book was the Primer of the people of the age in which it existed, and it was their established means of learning the elements of English literature. It consisted of a single leaf, containing on one side the alphabet in Roman or black letter, with perhaps a number of monosyllables, and a copy of the Lord's Prayer. This leaf was usually set in a frame of wood with a slice of diaphanous horn in front. There was a handle by which to hold it, and in the handle there was a hole for a string whereby the article was attached to the person of the owner. The alphabet on the horn-book was invariably prefaced with a Cross, whence it came to be called the "Christ Cross Row," or by corruption the "Criss Cross Row." In earlier times it is thought that a cast-lead plate, containing the alphabet in raised letters, was used for the instruction of the youth of England, as Sir George Musgrave, of Eden-hall, possesses two carved stones which appear to have been moulds for such a production. The Psalms of David, edited by Giov. da Pozzo,

were printed at Venice toward the close of this year. An edition of the Scriptures made its appearance at Prague, printed in a dialect of the Bohemian language spoken in Moravia. Bohemia has justly been called the cradle of the Reformation, yet it is now one of the strongholds of Roman Catholicism, and the descendants of those who shed their blood in defence of their religious liberty are generally distinguished by the superstitious zeal with which they adhere to the form of religion forced on them by the swords of the Austrians. Portions of the Bible in this language were in existence at a very early date, and translations of the Psalms, are still preserved in ms. in the libraries of Vienna, Prague and Oels in Silesia. The greater portion of a Bohemian version of the Scriptures appears to have been extant at the close of the fourteenth century, and the Queen of Richard II. of England, is known to have possessed a Bible in Bohemian. She could not have had much time to read it, if she undertook to superintend the 10,000 servants which her husband the foppish king seemed to find it necessary to employ. Bohemian is chiefly distinguished from other Sclavic languages by the peculiarity of its pronunciation, which, however, is not so harsh and disagreeable as that of the Polish. In common with them it possesses a number of sibilants, and in many instances it has imparted a hissing

sound to the German, Greek, and Latin words which have entered in great abundance into its vocabulary. About three-fourths of the words composing the Polish and Bohemian language are derived from the same roots, but in point of grammatical construction Bohemian approximates most closely to the Russian, and is a comparatively easy dialect of the Slavonic. Matthew's Bible, approved by royal authority, was printed in English. It contains copious notes, and was revised and prepared for the press by John Rogers. This work was compiled from the MSS. of Tyndale and Coverdale, and embraced the reformed views. Rogers published this Bible under the assumed name of Thomas Matthews, and to the text he added a large number of marginal notes, together with a copious index. When Edward VI. became King of England, at the age of ten years, Rogers was made by Bishop Ridley divinity reader at St. Paul's Cathedral, but the reign of Edward was brief, and when Queen Mary came to the throne Rogers was summoned before the privy council, tried before Bishop Gardner, and condemned to be burned. The sentence was carried out February 4th, 1555, at Smithfield, in the presence of his wife and eleven children. Grafton and Whitchurch bore unaided the entire expense of the publication of this Bible. It is a remarkable fact that up to the day of its arrival in London, this work was

unknown to King Henry and his ministers. During the previous ten years this version had been denounced and proscribed while the copies imported surreptitiously into England had been searched for, found and burnt. Some of the persons by whom they had been read, had been committed to the flames, and Rogers himself, as has been shown, was a victim of the Queen.

When, however, the entire version was printed for the first time in one volume and sent openly to England, the hearts of those persons in power, who had formerly been persecutors, were overruled to receive and sanction it. Enactments were forthwith issued commanding the clergy to place copies in all the churches, that the parishioners might have constant access to them. The title and collation of this Bible, dedicated to Henry VIII., read thus: "The Byble which is all the Holy Scripture in which are containyd the Olde and the New Testament, truely and purely translated into Englysh by Thomas Matthew, MDXXXVII." This title is in red and black letters, within a wood engraving, and at the bottom in large letters appears: "Set forth with the Kynges most gracyous license." A full page contains sixty lines, besides notes at the end of each chapter, in many cases as long as the text itself. All Tyndale's portion of this book is loaded with long prologues, and the one before Exodus consists of six columns. Leviticus has a still longer

preface, but Numbers is not quite as long. Deuteronomy has three columns, Jonah eight and a half, Matthew five and a half, and Romans ten columns. It is not certain where this Bible was printed, but probably in the Duchy of Wittenberg. It is in black letter, with marginal annotations; the canticles are in red and black, while the titles, signatures, marginal notes, etc., are in Gothic letter. Grafton showed a copy of this Bible to Archbishop Cranmer and asked the prelate to obtain from the king permission for its distribution, which permission was granted. Six copies were presented by Grafton to Cromwell. Some of the render-

ings are peculiar, and serve to distinguish it from all other versions; for example, in II. Chronicles, second chapter, Hiram, king of Tyre, is called *Hiram Abif*. Abi, or Abif, is a title of honor, and is applied to Hiram in this version alone. All other translations give his first name only, so the title word Abif has been omitted for nearly three hundred and fifty years, but it has not been forgotten. An edition of the Bible was printed in Latin, at Antwerp, by J. Steelsius. A Hebrew and Latin Bible was published at Lyons, by G. Boule, and another at Basle, by Munster. Krapff also printed one in Dutch.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS OF
THE BIBLE PRINTED IN THE SIXTEENTH CENTURY, WITH ALLUSIONS
TO AFFINITIES BETWEEN LANGUAGES IN WHICH
THE BIBLE WAS TRANSLATED.

X.

1538.

AN edition of the Bible was printed in Dutch, at Zurich, by Chr. Froschauer. This was only his assumed name, for his true name was Simprecht Sorg. He was a learned divine, and commenced printing at Zurich about 1520. He had a very curiously engraved emblematic imprint containing his monogram and the date 1521. Among his most important publications was a German translation by Leo Jud, of a Latin paraphrase of the New Testament, by Erasmus. He took Luther's Bible as a basis, made all the necessary emendations, and adapted the language, and the spelling, to the Swiss brogue. An edition of the New Testament was printed in Greek at Venice by Ant. Nic. de Sabio. An edition of the Bible was printed at Paris by R. Stephens. The Bible was translated from the Hebrew into the Tuscan language, by Santi Marmochino at Florence, and printed at Venice by L. A Junta. An edition of the Bible

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was printed in Latin at Venice by Bernardini. "The Newe Testament both Latine and Englyshe ech correspondent to the other after the vulgare texte, comunely called St. Jeromes. Faythfully translated by Myles Couerdale, Anno. MCCCCXXXVIII." This edition was printed at Southwark, in double columns with Roman and Gothic letters, by James Nicholson. The title is supplied from his first edition, as may be observed from the use of Coverdale's name, but the body of the book is of his second edition of the same year, in which he substituted the pseudonym "Johan Hollybush."

Of Coverdale's New Testament not more than two or three perfect copies are known to be in existence. According to Coverdale's account, given in the preface to his edition of the Testament, this version was left by him in the spring of 1538 to be printed by Nicolson, but he says that "when he chanced to see it, he found it in many places both base, insensible, and cleane contrary, not only to the phrase of oure language, but

also from the understandyng of the text in Latyn." He also adds that he has "put forth the octave edition, in Paris, that it may be followed, hereafter, by any who wish to reprint the Testament." The second edition was printed the same year, and contains numerous alterations. The curious rendering in Matt. XXVI., "Before the cockesyng," is in the second edition altered to "Before the cocke do crowe." The second Bible printed in England, in the English language, was published in Southwark, by Nicolson, and dedicated (as was the first) to king Henry. Instead, however, of his "dearest just wife and most vertuous Prynnesse, Quene Anne," it begins as follows: "The right and just administracyon of faythfulnes that God gave of David: the plenteous abundaunce of wysedome that God gave unto Salomon: the lucky and prosperous age with the multiplicacyon of sede, which God gave unto Abraham and Sara his wyfe, be geven unto you moost gracyous Prynne, with your dearest just wife, and moost vertuous Prynnesse, Quene Jane, Amen." A revised edition of Bruccioli's version of the Bible, in Italian, appeared at Venice. It was rendered conformable to the Vulgate. A Latin Bible was printed at Basle by Frobenii. A copy is in the library of Columbia College, New York. An edition of the Bible was printed at Venice by B. Stagninus, and an edition of the New Testament passed through the press of S. Colinaeus at

Paris. The New Testament, in English, by Tyndale, with Cloverdale's Summaries, was printed at Antwerp, by Matthew Crom.

1539.

An edition of the New Testament was printed at Venice by Pincius. The Bible in Hebrew passed through the press of Robert Stephens at Paris. A translation of the Scriptures into their own language was made by eight Bohemian doctors of divinity, who visited the schools of Wirtemberg and Basle to study the original text. It was printed in Moravia. The New Testament in Dutch appeared at Freyburg, under the supervision of Joh. Faber. An edition of the New Testament in Latin, was printed at Paris by Colinaeus. An edition of the Bible was printed at Paris by Renault, and one at Zurich by Froschauer. The title page of Tavener's Bible, which was printed in this year, reads thus: "The most sacred Bible translated into Englyshe, and newly recognised with great diligence after most faythful exemplars by Rd. Tavener, London, by John Byddell for Thomas Berthlet, 1539." It was published in folio and quarto, and the text is in black letter. The first edition has no wood-cuts. The notes, references, and running titles of the chapters are in Roman letters. A full page contains sixty-eight lines. Richard Tavener was born at North Elmham, in the parish of Brinsley, Norfolk, England, in 1505. He took his B. A. at Christ's, Oxford, in 1529,

and his name first came before the public in connection with the disturbances at Oxford, caused by the distribution of Tyndale's New Testament. Taverner's Bible was partly adapted from Matthew's version, and partly translated by himself. His New Testament was published by itself late in the year 1539, and said to be after the Greek exemplar translated into English. This Bible, which has passed through several editions, was never very popular, and was soon superseded by the Great Bible. The Great Bible, called "Cranmer's," from its containing a prologue by Archbishop Cranmer, is a revision of Tyndale's and Matthew's Bibles. This folio edition, in English, was commenced at Paris, where the paper was better and cheaper, and the workmen more skillful than in England. It was printed by Richard Grafton and Edward Whitchurch, in the month of April, but before the work could be completed at press, the Inquisition interfered, and 2,500 copies of this edition were seized and condemned to the flames. A few of the books were secreted and conveyed to London, where the work was finished under the revision of Coverdale. The title-page to this Bible is elaborately engraved by Hans Holbein, and the king is represented upon it as sitting on his throne, with a bishop bare-headed on each side, with their mitres on the ground. The king presents a closed book with the words "Verbum Dei" on the cover; around the mon-

arch are people represented with labels hanging from their mouths, with the words "Vivat Rex" upon them. This Bible was without annotations and it was also without dedication. Owing to the practice adopted of completing imperfect Bibles from other copies, without paying the slightest regard to the edition to which such copies belong, it is not an uncommon circumstance to find portions of the preliminary matter of several editions bound in one volume. The Great Bible was not the enterprise of Cranmer, but that of Thomas Cromwell, who had raised himself by cunning and servility, from a workman in a fuller's shop to the title of Earl of Essex. He also became Vicar-General to the king, and he found a strong supporter in Sir Thomas More, one of the Lord Chancellors of Henry VIII. Believing that his purposes would be better served by the translation and circulation of the Scriptures, he used all his personal influence with king Henry to accomplish this end, and to his efforts may be attributed the license granted to the printers, and the royal injunctions and proclamations issued at various times by Henry VIII. A copy of this edition, which was owned by Cromwell, is in the library of St. John's College, Cambridge, England.

1540.

A revised edition of the Great Bible of 1539 was published April, 1540, in folio size, black letter, without notes, but with a preface. Six

editions rapidly followed each other, and all became popularly known as Cranmer's Bibles. The total number of copies issued amounted to 21,000, and they were all printed by Grafton & Whitchurch. Grafton held a patent for printing all State papers in the reign of Henry VIII., and Edward VI. After his return to England he formed a partnership with Whitchurch, and their names often appear together in works printed by them. In the first of the series, with that utter disregard of uniformity of spelling which prevailed at that time, the printer spells his name Whytchurch, as he does in a later edition. The third and fifth editions were revised by two bishops, Tunstal and Heath; the former was branded with the accusation of having been one of the greatest opponents of the translation of the Bible, because he tried to prevent the circulation of copies not faithfully representing the original Scriptures. Although Cranmer's name has been so intimately associated with these editions of the Bible, it does not appear that he contributed anything toward the expenses, but the printers were backed up by a London merchant named Anthony Marler. The price of this Bible was fixed by Royal proclamation at ten shillings, unbound, and twelve shillings bound. Curates of every parish were enjoined under a penalty of forty shillings a month to purchase a copy for the use of their parishioners. This copy was usually attached by a

chain to a reading desk in the church, to which also was fastened the King's injunction that the book should be read. Until the year 1611, the epistles and gospels were taken mainly from Cranmer's Bible, but they do not follow with exactness any particular edition, the sentences from Scriptures being to a certain extent independent translations. In this Bible the plan was adopted of indicating texts supposed to be doubtful, by the use of smaller type. A fine copy of this black-letter English Bible, is in the library of the American Antiquarian Society, at Worcester, Mass. An edition of the Olivetan & Calvin Bible was revised this year and published at Geneva. Another edition of Matthew's Bible was printed in folio by Thomas Petyt and Robert Redman, for Thomas Berthelot. It has the New Testament titles printed from the blocks used for Coverdale's Bible of 1535. Redman also printed a volume in 16mo., during the close of this year. Robert Estienne printed in Latin an edition of the Bible at Paris. The best edition of Stephen's Latin Bible is that of 1540. An edition of the Bible was printed in Latin at Paris, by Pierre Regnault. An edition of the Bible, translated by Dietenberger, was printed in Dutch at Cologne by Alopecius. An edition of the Bible was printed at Lyons, by Hugetan. An edition of the New Testament was printed at Lyons, by Baldus. An edition of the Bible in Latin was

printed at Paris by Colinaeus. An edition of the Bible was printed at Antwerp, by Goinus. Another edition, bearing the name Dion. Harsius, was published at Lyons. The Royal Historical Society of Sweden sends this record of a rare 1540 Bible in its possession:—"Upplagan 1540, Uplasa, Georg. Richolff. Liten folio Gustav Wasas Kyrkobibel prydd med figurer i tradsnitt. Hvar och en of de 4 delar, i hvilka Gamla Testamentet vanligen fordelas, har sitt sarskildta titelblad, och pa titebladet till Apokryfa och Nya Testamentel star."

1541.

An edition of the Bible was printed in Latin at Paris by Simon Colinaeus. An edition of the Bible was printed in Latin at Paris by Regnault. An edition, translated by Anthony Brucioli, was printed in Italian at Venice. A revised edition of Luther's Bible was published during this year, to which work the reformer devoted great care. He had it printed in folio, and ornamented with wood-cuts. The copy which he had in constant use is now to be seen in the British Museum. An edition of the Bible was printed in Latin at Paris by Robert Stephens, and another at Antwerp by Steelsius. The

Bible of Lefevre D'Estaples was printed in Gothic characters by Antoine des Gois. A version of the Scriptures was reprinted at Paris in French, the same being a reprint from the 1530 version. A copy is in the library of the Maryland Historical Society. An edition of the Bible in Hebrew was printed at Paris by Stephens, and one in German by Novesian. An edition of the New Testament was printed at Zurich by Froschauer, and another at Venice by Schœffer. In this year also the New Testament of Erasmus was printed. An edition of the Bible was published at Antwerp by Antoine de la Hay. An edition of the Bible, with a prologue by Archbishop of Canterbury, was printed in English by Edward Whitchurch. This is one of the six editions of Cranmer's Great Bible which were published 1539-41. An edition of the Bible was printed in Dutch at Antwerp by Henrick Peetersen van Miedelborch. An edition of the Bible was printed in Swedish, and translated from the German version of Luther by Petri. The Old Testament is in five parts, each with a separate numeration. The first four parts are with date, and the four latter with distinct title-pages.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XI.

1542.

AN edition of the Bible was printed by Boule, in Latin, at Lyons, and Peter Schoeffer also printed an edition at Venice. An edition of the Bible in Belgic passed through the press of Vorsterman at Antwerp. This language was one of the three principal languages spoken in Gaul at the time of the Roman invasion of that country, the other two being the Celtic and the Aquitainian. Steelsius at Antwerp, and Regnault at Paris, also printed editions of the S. S. During the same year, the first Protestant Bible was printed at Lyons, by Gryphius. Sebastian Gryphius was born at Reuthlingen, in Swabia, 1493, and he was celebrated not only as a printer, but as a scholar. Gesner, in testimony of his merit, dedicated to him one of his books, and Julius Scaliger also spoke, with high commendation, regarding his abilities. The books printed by Gryphius are much admired, especially his Hebrew, Greek and Latin editions of the Bible.

He died in 1556, and left his trade and reputation to his son, and able successor, Anthony Gryphius. A copy of this Bible is in the library of W. H. Newman, and another is with the Societe de l'Histoire du Protestantisme Francais. A second, and much improved edition of the Latin Bible of Santes Pagninus, was printed at Lyons in folio, with scholia, and published under the name of Michael Servetus, author of the scholia. Sanctes Pagninus was a Dominican, born at Lucca, 1466. He was well skilled in the knowledge of the learned languages, more particularly Hebrew, Chaldee and Arabic. For twenty-five years he was engaged in examining the Vulgate with the originals, and as the result of these labors he published a new translation from the Greek and Hebrew, in which work he was encouraged by Pope Leo X. and his two successors. The work, however, is denounced by Father Simon as being too closely and servilely translated, and in language obscure and full of solecisms. He died in the year 1536, aged 70.

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Michael Servetus was a native of Villanuova, in Arragon. He studied law at Toulouse and medicine at Paris, where he took his doctor's degree. The boldness and pertinacity of his opinions made him enemies, and he left the city of Paris to reside at Lyons, from which place he went to Charlieu. On the invitation of the Archbishop of Vienne, in Dauphiny, he was prevailed upon to fix his residence there, where he might have lived in peace had he been satisfied to seek celebrity in medical pursuits alone. Eager to publish his Arian opinions of religion, he sent three questions to Calvin on the Divinity of Christ, on regeneration, and on the necessity of baptism, and when answered with civility, he reflected on the sentiments of his correspondent with arrogant harshness. This produced a quarrel, and ended in the most implacable hatred, so that Calvin, bent on revenge, obtained by secret means copies of a work in which his antagonist was engaged, and caused him to be accused before the archbishop as a dangerous man. Servetus was thrust in prison, from which he escaped, but on his way to Italy he had the imprudence to pass in disguise through Geneva, where he was recognized by Calvin, who caused his arrest as an impious heretic. Forty heretical errors were proved against him by his accusers, but Servetus refused to renounce them, and the magistrates, yielding to the loud representations of the

ministers of Basil, Berne and Zurich, and especially of Calvin, who demanded his punishment, ordered the unhappy man to be burned. On the 27th of October, 1553, the wretched Servetus was conducted to the stake, and as the wind prevented the flames from fully reaching his body, two long hours elapsed before he was freed from his miseries. This cruel treatment deservedly called down great odium on the head of Calvin, who ably defended his conduct and that of the magistrates. Servetus published various works against the Trinity, which were burned at Geneva and elsewhere. They bore for titles: *De Trinitatis Erroribus Librum Septem*, *Dialogorum de Trinitate Libri Duo*, *De Justitia Regni Christi*, *Christianismi Restitutio*, *Apologia pro Serveto*.

An edition of the New Testament was printed at Antwerp by Joseph Richard. This is a precious edition by reason of its elegant engravings. Thibault Payen also published an edition of the N. T. at Lyons. Francis Vatablus, aided by Robert Estienne, published at Paris an edition of the Bible in the French language. Vatablus was a native of Gammache, in Picardy, an old province in the north of France, now subdivided among the departments of Aisne, Somme, Oise, Pas-de-Calais, and Yonne. He was made Hebrew professor of the royal college by Francis I. The observations which he made in his lectures on the S. S.

were ingenious and learned, and they were presented to the public from the notes of Robert Stephens, and though censured by the clergymen of Paris, they were applauded by the university of Salamanca. The most correct edition of these valuable commentaries is that of 1729, in two volumes, folio. Vatablus also encouraged Marot in the completion of his version of David's psalms. He died in 1547. An edition of the Bible, containing curious woodcuts by Hans Springinklee, was printed at Lyons, in Latin, by Roville.

1543.

A complete edition of the Hebrew Bible was printed at Paris by Robert Stephens. In this work the various books have separate titles bearing different dates, and the minor prophets are published with a Hebrew commentary. A copy is in possession of Mr. Mendes Cohen, secretary of the Maryland Historical Society. A version, in Latin, of the Old and New Testaments was commenced by Leo Juda and completed by P. Cholinus and T. Bibliander, professor of theology at Zurich. The N. T. was revised and corrected from the translation of Erasmus by Gaultier. The whole was edited by C. Pellican. An edition of the N. T., in Greek, was printed at Basle, by Gastius. The N. T. in Latin was published at Lyons by Theobald Paganus. An edition of the N. T. was printed at Paris, by Colinæus, and another by d'Estaples. Colinæus and Galeotus a

Prato together published at Paris an edition of the New Testament. An edition of the N. T., in Latin, passed through the press of Schoeffer. The N. T. was printed in Latin, at Antwerp, by Isodoro Clario, followed in the succeeding year by another edition. Boyard also printed at Paris an edition of the New Testament. The first version printed in the pure Castilian idiom was a translation of the New Testament from the original Greek by Francis Enzina, otherwise called Driander. It was printed at Antwerp, and dedicated to the emperor, Charles V. The translator of this work was by birth a Spaniard, but he had spent a portion of his life in Germany in company with Melancthon, and there he embraced the principles of the Reformation. On the completion of his version he presented it to Charles V., and, as a reward, he was cast into a dungeon at Brussels, from which he escaped in 1545. His translation adheres with tolerable fidelity to the Greek text, and it is evident that in many instances he consulted and followed Erasmus. The Spanish language, as used in Castile, is quite accurately spoken by certain Jews of Turkey, whose descendants formerly settled in the Spanish peninsula. Their forefathers emigrated to Spain and Portugal at a very early period of history, for traditions represent them as having arrived there soon after the destruction of the first temple, and it is probable that they were settled in

the peninsula before the time of the Roman emperors. This section of the Jewish people claims to be of the house of David, and though the claim cannot be proved genealogically, yet it cannot be refuted by any existing data. They consider themselves, and are regarded by their brethern, as the aristocracy of the dispersed people of Israel.

1544.

An edition of the Holy Bible was printed in German at Leipsic. A copy is in the library of the Young Men's Christian Association at New York. The edition of Tridino Montisferrati was printed in Latin at Venice. A copy is in possession of Mr. Henry J. Atkinson. An edition of the Bible was printed in Hebrew by Stephens at Paris. A copy is with the Society of Protestant French History. The N. T. was printed at Antwerp by Steelsius, and it was also published at Lyons by Gryphius. The Bible in Latin came from the press of C. Froschover at Zurich.

1545.

An edition of the Bible in German, in two parts, each part having a distinct title page, pagination, and register, was issued from the press of Christoffel Froschouer at Zurich. It was printed in double columns, with the register in eights. A copy is in the library of the British and Foreign Bible Society. Another copy is in possession of the Kansas Historical Society at Topeka. A communication received from Hon. F. G. Adams,

corresponding secretary of this society, states that their folio edition varies somewhat in size from one owned by Mr. A. H. Cassel, but the difference is very trifling, owing to the cutting of the binders, thus giving it a wider margin. Mr. Cassel's Bible is nine and one-half, by thirteen and five-eighths, and the one belonging to the Kansas Historical Society is nine and one-half, by thirteen and three-quarters. None of the known editions of Froschouer's Bible are in quarto. A Latin edition of Rovillian's Bible made its appearance in folio at Lyons. A copy is in the library of the Young Men's Christian Association, New York. During this year Stephens' Latin Bible was reprinted in two volumes, and to it are added on the margin the various readings of several Latin MSS. which he had consulted. This is a very scarce and beautiful edition. Robert Stephens also printed at Paris the New Testament in two parts, in one volume. An edition of the New Testament, containing many quaint figures, was printed by Schoeffer. An edition of the Bible, in Greek, was printed by Hervagius, and an edition made its appearance at Zurich printed in the Latin Vulgate. A copy is in the library of the Kansas Historical Society; and another copy is in the Reference Library at Manchester, England. An edition of the Bible was printed in Hebrew, at Paris, by Daniel Bomberg. As has once before been stated, he was the first person

who printed Hebrew books at Venice. He began with an edition of the Bible in 4to, and afterwards printed many others in folio, 4to. and 8vo. He also printed three editions of the Talmud, each of which cost him one hundred thousand crowns. The authority of the Talmud was long esteemed second only to that of the Bible, and according to its precepts, the whole Jewish people (with the exception of the Karaites) have ordered their religious life from the earliest period of time down to the present day. The word Talmud is of Hebrew origin (derived from lamad, to "learn"), and had at first the same signification as Mishna, "doctrine," but in the course of time its meaning became changed. Talmud, after a while, came to mean "a deducing one thing from another," and designated more especially the process of seeking, in the sacred writings, support for laws not expressly provided therein. On this account the Mishna, which contained the new enactments and the scriptural authority from which they were derived, was also known as Talmud. Later, the name Talmud, as applied to the Mishna, disappeared, and was employed to denote discussions in contradistinction to the Mishna proper. They were also called Gemara, the Chaldaic equivalent of Talmud. Subsequently the name Talmud was applied to the whole great work, consisting of both Mishna and Gemara. Bomberg conferred great benefit on mankind by presenting his

three editions of the Talmud, for the archæological writings of the Sanhedrin and Talmuds of the Jews possess much interest both for Jews and Christians. The Mishna, Tosephta, Mechilta, Saphro, Siphri, Pesikta, Midrasham, and other valuable works which record events relating to Bible history, in the early centuries of our era, are of deep interest to scholars. The Mishna contains portions of the laws which governed the various nations of the earth, such as the Sanhedrin deemed compatible with the laws of God. The Tosephta contains the ritual of the temple service, and is viewed by the Israelites as a regulator of human life, entering into home surroundings in such a thoughtful manner as to render its perusal exceedingly interesting. The Mechilta refers to the organization and powers of the Sanhedrin, composed of two legislative bodies, the greater and the lesser. The former was composed of seventy members and the latter of twenty-four. Although they unitedly exercised much power, their authority was not absolute, for another court held the highest authority of the nation. The Court of Elders consisted of twelve priests, its principal functionary being the high priest. This court decided all appeals, and this was the court which tried Jesus of Nazareth. Capital crimes were tried by this court, and when the criminal had received his sentence he was sent to the Sanhedrin. If the members of this body

approved the decision of the high priest, the prisoner was returned to the higher tribunal for his final trial, the first being merely a preliminary. This court of twelve men was required by the Jewish law to fast and pray one whole day before this final trial commenced, after which the members were compelled to bring the urim and thummim out of the holy place, and to spread them before the high priest. The prisoner was closely veiled, and near to him stood a lactee at the door of the court with a red flag in his hand, while another lactee, mounted on a white horse, was stationed on the road, near to the place of execution. These two guards shouted the name of the culprit, the nature of his crime, and called upon all persons who could shield him to come forward and testify in his behalf. After the testimony had been taken, the eleven men voted, and their decision was shown to the high priest, who washed his hands in token of the innocency of the court, thus testifying that the criminal's own action had brought condemnation upon himself. The offender was then taken to the place of execution, and there put to death. We also learn from the Mechilta that the Jewish commonwealth was divided into districts, each one of which had its courts and legislatures, over which high priests presided. This is the reason why so many high priests are spoken of in New Testament history.

These districts were subdivided into smaller divisions, over which magistrates ruled. The Saphra is a ponderous volume filled with quotations from the various works of the ancient world. The Siphri, being a chronological and biographical history, is of greater value than the rest, as it gives an account of remarkable events, and mentions names of persons with whom such events were connected. It gives also the dates of births, deaths, and the lineage of Abraham, Joshua, Moses, David, Solomon, and many others. The Pesikta and Midrasham are filled with the sermons of learned theologians, and they also contain decisions of the great Sanhedrin on points of law and doctrine. These several books are taken from the Talmud of the Sanhedrin, and it is said they were compiled at Jerusalem by Hillel soon after the destruction of the holy city by Titus. After these, other translations were made to answer the necessity of the Jews in their dispersed condition.

Another revised edition of Luther's Bible was published during this year. It was made in the Pomeranian dialect, by command of Bogislaus XIII., Duke of Pomerania, whose territory extended through a portion of Prussia at a time when no such magnate ruled as the Emperor of Germany.

An edition of the Bible of Olivetan was printed in Roman characters, at Lyons, by Beringen.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XII.

1546.

THE Pentateuch of the version of Rabbi Saad, commonly known as Saadiah, was published in Hebrew characters, in Constantinople. A remarkable copy of the Pentateuch is thus described by Mr. Mills: "The roll is of a material much older than parchment, and the writing is in columns twelve inches deep, and seven and a half inches wide. Each column contains from seventy to seventy-two lines, with writing well executed, but in rather small characters. The name of the scribe, recorded in a kind of acrostic, forms a portion of the text, and is found in the book of Deuteronomy. This writing indicated that it was the work of the great grandson of Aaron. The roll has all the appearance of great antiquity, and is wonderfully well preserved, considering its age. One of the halves of the metal cylinder is very curious, and deserves more attention than it has received at the hands of Biblical archæologists. It is of silver, about two feet and six inches long, by twelve inches in diameter, and is covered with embossed work, with a de-

scriptive legend attached to each portion. It represents the tabernacle in the wilderness." The original manuscripts of the Old Testament were carefully preserved among the Jews, who were remarkable for faithfully guarding their sacred books. They transcribed them repeatedly, compared the same critically with the originals, and even numbered the words and letters. That the Jews have neither mutilated nor corrupted these writings is proved by the silence of the prophets, as well as of Christ and his Apostles, who, though they bring charges against them, never once accuse them of corrupting their sacred writings. The agreement (in nearly every essential point) of the versions and manuscripts, amounting to some 1,150, now extant, also furnishes conclusive evidence of their uncorrupted preservation. During this year was also printed at Constantinople, the Pentateuch in Persian. The original translation was from the work of Rabbi Jacob, who, on account of his having come from a city called Tus, was surnamed Tusius, or Tawosus. The period of its execution is unknown, but it certainly was translated subsequently to the eighth

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century, for Babel, in Genesis X, 10, is rendered Bagdad. The translation is supposed to have been made from the Syriac, but it follows the Hebrew quite closely. The printed work is accompanied with the Hebrew text, the Chaldee Targum of Onkelos, and the Arabic version of Saadias Gaon. The origin of the Persian language dates from the invasion of the Arabs in the seventh century, prior to which period various idioms prevailed throughout the Persian empire, of which the principal were the Pehlvi, the Parsi, and the Deri. The Pehlvi was closely allied to Chaldee, and was the dialect of Media, while the Parsi was the language of Persia proper, and its sub-dialect, the Deri, was the polished idiom of the court. Modern Persian was gradually formed, during the long dominion of the Saracens in Persia, by admixture of the Parsi and Deri elements with the language of the conquerors, but the primitive type of the whole Persian family is undoubtedly the Zend, a language belonging to the same stem as the Sanscrit. History is silent concerning the period during which this ancient tongue was vernacular, but it seems to have been the language of Zoroaster and of the Magi, and to have been at one time predominant in the west of India among the worshippers of the sun. All the Indian words, however, which occur in Persian are characterized by their abbreviated form, and it is rare in this language to meet with an un-

mutilated Sanscrit term. The Persian, like its parent the Zend, is more allied to the Germanic family than any of the other Asiatic languages, and, in fact, the entire fabric of the etymology of German, and its cognate dialects, is based upon the Persian. The affinity of the Persian with the other members of the great Indo-European class of languages is to be traced in the particles of composition.

An edition of the Bible was printed in Italian, at Venice, by Giunta, and an edition was published by Stevens in Latin. A copy of the latter is in the possession of Mr. H. J. Atkinson. This active printer also published, about the same time, an edition of the New Testament in Greek. The text was drawn partly from Erasmus and partly from the Complutensian. Before the close of the year 1546 a version, in Latin, of the Munster Bible was published for the second time at Basle. The Council of Trent had now decreed that the Latin Vulgate should be "authentic," and it was considered to be the prerogative of the Popes to issue an authoritative edition. An edition of the Bible was printed at Venice, by Bern. de Bindonis. The closing pages contain the life history of St. Josephi. An edition of the Bible, in Latin, was published by Crespin, at Lyons.

1547.

An edition of the Bible was printed in Latin at Louvain, by Gravius.

This is the first Louvain Bible, and is quite rare. The Bible of Antonio Bruccioli was printed at Venice by Girolamo Scotto. Hentenius published an edition of the Bible in Latin, in which much care was taken to give the text in the Complutensian Polyglot of 1514-17. An edition of the Bible was printed at Lyons by Seb. Gryphius, and in the same year, at the same place, he printed an edition of the New Testament, which contains many curious illustrations. The Psalms of David, by Lodov. Pittorio da Ferrara, were published at Venice. Edward VI., during this year, directed that at the celebration of high mass the epistle and gospel appointed by the church should be read in English, and that every Sunday, or holy day, should be read at eventide a chapter from the Old Testament and one from the New Testament. During the life of Henry VIII. the Bible was not read in English at divine service, and this change was regarded by many of the laity as an unwarrantable innovation on the custom of more than three hundred years.

1548.

An edition of the Bible was printed in Belgic, at Cologne, by Jaspas van Gennep, with the assistance of Alexander Blanckart. An edition of the Biblia Gallica was published at Antwerp by M. Crom. Copies of this work are now exceedingly rare. In this year was published an octavo edi-

tion of Tyndale's New Testament, with this title: "The New Testament of our Saviour Christ newly set forth after the best copie of William Tyndale's translation, whereunto are added the notes of Thomas Matthew, wyth other healpynges verie much to the understanding of the text. Imprinted at London, by John Daye and William Seres, dwelling in Sepulchres parish, at the sign of the Resurrection, a little above Holborn Conduit, Anno MDXLVIII." Twenty-eight editions of Tyndale's New Testament are known to have been published after this, all of which are distinguished by some peculiarity. An edition of the Bible was printed in Flemish, at Louvain, Belgium, by Nicholas von Winsh. The Flemish Bibles of the Catholics are numerous, and for the most part have no author's name prefixed to them. The one here mentioned is the first which bears the name of the author. The Flemish versions made use of by the Catholics until 1637 were copied principally from that of Luther. Another edition of the Bible, in Belgic, was published at Antwerp by William Vosterman. One language, sometimes called the Belgic, a branch of the low German, was originally common to the people of Holland and Belgium. It was introduced by various Germanic tribes, among which may be mentioned the Batavi, celebrated as the brave allies of the Romans, and the Saxons and Salian Franks, who, on the fall of the Roman

empire, dispossessed the Batavi, and established themselves in their territories. The Belgae, from whom the whole country received its ancient name, are by some regarded as a Celtic, and by others as a Germanic race, while others contend that they were a mixed race of borderers. It is, however, generally admitted that the present language of the Netherlands results from the coalescence of the petty dialects of numerous tribes of Germanic extraction, among which the country was subdivided. In the thirteenth century, the language then predominant in Holland, as well as in Flanders, received the name of Flemish on account of the flourishing state of the Flemings, and by this name it was known until the language we now call Dutch acquired the dignity of a written and polished tongue.

The New Testament in Ethiopic was printed for the first time at Rome by some Abyssinian priests. This edition is very inaccurate. The MSS. used were old and mutilated, and the chasms that occurred in the text were filled up by translations from the Vulgate. The people of the classic land of Abyssinia, according to Pator Flad, are soon to have order brought out of chaos, and the petrified formalism of the old Christian church is to have instilled into it a renewed Gospel. The king is reported as friendly toward Christian missionaries, and it is said that fifteen camel loads of Bibles have lately been carried into the country. The Amharic Bible is

now in use by both Abyssinians and Falashas, the latter being considered an ethnological enigma. They are not quite so black as the Ethiopians, and yet they are closely allied to those natives, both being Semitic in character. The dialect of the Himyarite Arabs, on the southern coast of Arabia, is the parent dialect of the Ethiopic. Inscriptions in this ancient dialect have been discovered in South Arabia, and seem to show, by the coincidence of some letters in them with the system of writing in Sanscrit inscriptions of the time of Asochus, that the Ethiopic system of writing came originally from India. Ludolf, who first made the Ethiopic language accurately known in Europe, says that it approaches nearest the Arabic, of which it seems a kind of production, as being comprehended almost within the same grammatical rules, and he adds: "Whoever understands Arabic may, with little labor, acquire the Ethiopic." Unlike all other Shemitic languages, Ethiopic and its cognate dialects are written after the European manner, from left to right. An edition of the Bible was printed in Dutch, at Loeuen, by Barthol van Graue. The book of Ecclesiastes and the Psalms of David, edited by Giov. Franc. da Pozzo, were printed at Venice. An edition of Lefevre d'Estaples' New Testament was printed in Gothic characters at Antwerp.

1549.

Another edition of Matthew's Bible

was printed during this year, at London, by Daye and Seres. In the titles and text are forty-nine impressions from the wood-cuts used to produce Coverdale's first Bible of 1535. The name of Daye first appeared as a printer of Bibles on a reprint of the second edition of Matthew's Bible. In October of this year William Hyll and Thomas Raynalde issued an edition said to be revised and corrected, in which are inserted Tyndale's prologues to the Pentateuch, to the book of Jonah, and to the epistle to the Romans. A folio edition of Matthew's Bible, under the editorship of Edmund Becke, was printed also the same year, at London, by Daye. An edition of Taverner's Bible was published by Daye and Seres, the title of which reads thus: "The Bible, i. e., all the Holy Scriptures in which are containd the Olde and New Testament, truly and purely translated into English, and nowe lately with greate industry and diligence recognized." It has a dedication to King Henry, signed by Becke. At the end is printed: "To the honoure and prayse of God was this Byble printed and fynished in the yeare of oure Lode God MDXLIX." The New Testament, with prologues and annotations, was printed in English, at London, by Tyndall.

An edition of Cranmer's English Bible was printed in London by Edward Whitchurch, Cawood and Grafton. This work, known as the Great Bible, is in black letter, with wood-

cuts. The impression was commenced secretly in Paris, from whence the printers escaped to London, carrying with them their types and some copies nearly completed. The remainder were burned by order of the Inquisition. This is the Bible which, according to royal edict, was placed in every parish church in England, the copy being chained to the desk and diligently thumbed by parson and parishioner. Recently a copy sold for one hundred and twenty-one pounds sterling, and another, belonging to the Earl of Crawford, sold for one hundred and eleven pounds sterling. An edition of the New Testament in the English and Latin of Erasmus, was printed at London by W. Powell. A copy is in the possession of the Archbishop of Canterbury. Robert Stevens published his second edition of the New Testament in Greek. Stevens was a native of France, and a Protestant, and being persecuted on account of his religion, he fled to Geneva, where he published his editions of the New Testament. An edition of the New Testament was printed in Greek by Robert Estienne. A copy is in the collection of the Society of Protestant French History. The gospel of Matthew was translated by the interpreter of Xavier into the Japanese language in 1549. This polysyllabic language, although different in structure and idiom from the Chinese, coincides, in some respects, with the monosyllabic and Tartarian classes of languages.

It has no terminational distinctions of gender, the cases of substantives are denoted by suffixes, and the verbs have regular inflections to denote the difference of tense, but they are invariable with respect to number and person. In many of its most simple words, Japanese claims affinity with the idioms of Eastern Asia, and several such elemental terms have been pointed out by Klapproth as common to the Japanese, Mongolian, and Finnish languages. The Chinese characters were formerly used in writing Japanese, but not being found adapted to express the sounds of this language, three syllabaries were invented by the Japanese, and are now in general use. Those in principal use are the Katagana, used for scientific works, and the Hiragana, or running hand, used in light literature and in common intercourse. Until recently, the translation of the Scriptures into Japanese has been rendered difficult by reason of the suspicious and vigilant spirit of the government. Dr. Medhurst made copies of the dictionaries to qualify himself for this arduous undertaking, but the honor of translating the first portion of Scripture into the language of this extensive empire was reserved for the interpreter of Xavier. Subsequently at Macao, Dr. Gutzlaff availed himself of the aid of three shipwrecked Japanese mariners in translating the gospel of St. John into their language, but no opportunities appear to have been afforded for the circulation of

this translation. After the lapse of some considerable time, however, proposals for printing the Scriptures in the Japanese tongue were submitted to the British and Foreign Bible Society, and a grant was made towards printing a portion of the New Testament as a pioneer translation. Later the Bible societies at home and abroad have widely distributed many copies of the Bible in Japan, and this great empire, which has for three centuries rigidly excluded foreigners from its soil, is now open to the world.

1550.

An edition of the Bible was printed in Danish, at Copenhagen, by Palladius, Gyldenmund, Sinnesen, and Machabaeus. An edition of the Bible was printed at Louvain by Bartholomy de Grave. An edition of the Bible was published in Latin by Gryphius, at Lyons. An edition of the New Testament was printed by Trellonius, and it contained numerous figures of saints and apostles, all of which are unskillfully colored. An edition of Coverdale's Bible was printed in English, at Zurich, by Christopher Froschover. The gospel of Matthew, and a portion of the first chapter of St. Mark's gospel, was translated by Sir John Cheke from the Greek into English. This version, with the original notes that accompanied it, remained in manuscript until 1843, when it was committed to the press. The translator made much use of the older English

versions, and especially endeavored to avoid the introduction of any word derived from a Latin root. Robert Stevens published his third edition of the Greek Testament. This edition, which was alleged by Stevens to have been formed on the authority of ancient manuscript, was found, on subsequent examination, to be a little more than a reprint of Erasmus' fifth edition, with marginal readings from about sixteen manuscripts. An edition of the Bible, revised by the clergy of Louvain, was published at Antwerp. An edition of the New Testament was printed at Cologne by Quentel, and another in Dutch by Weissenhorn. A version of the New Testament, prepared by Amund Laurent, was published at Stockholm. A Greek and Latin edition of the Bible was printed by Brylinger. A Danish edition of the Bible passed through the press of Dietze at Cologne, and the same was beautifully illustrated by Altdorfer. Tyndale's English edition of the New Testament was published by Daye and Seres, in London. Gaultier printed, in London, an English and Latin edition of the New Testament. This is Tyndale's translation, and in it all his prologues are omitted.

It is an interesting fact to note that the first printing press put into successful operation on this side of the broad Atlantic was set up in Mexico in 1550, but whether the printer spent much time in Biblical work is a matter of doubt and uncertainty.

1551.

An edition of the Bible was printed in German at Wittemberg by Hans Luft. A copy is in the Imperial Public library at St. Petersburg. The "Bugge" Bible, which appeared in London during this year, and was originally known as Matthew's Bible, received its soubriquet from the fact that Psalm XCI., 5th, was translated: "Thou shalt not nede to be afraid for any bugges by night," instead of, as in our version, "Afraid for the terror by night." From this source is derived the original idea of the words bugbear, bugahoo, etc. This English edition was printed in London by William Hyll for "eight honest men." The letters W. T., at the end of the first edition of this Bible, have given rise to an erroneous impression that Tyndale was the sole translator, and it is sometimes described as Tyndale's Bible. This Bible is also distinguished by a peculiar arrangement in "The Ballet of Ballets of Solomon," which reads thus: "The Voyce of the Church. The spoussessé to hyr companyons," etc. The title of the book is explained in a marginal note to mean "that is the cheaf and moost excellent ballet, as ye saincte of saintes, ye kynge of kynges, as ye cheaf saincte and cheaf kynge. Therefore, it is to be supposed that among other songes this has bene esteemed the chefe." In the reprints by Daye and Seres, and Raynalde and Hyll, as well as in Coverdale's Bible, we read in the prologue:

“He that hath the spirite of Christ is now no more a childe; he nether learneth nor worketh now any longer for payne of the rodde, or for fear of bogges, or pleasure of apples.” This reading, “bugges,” is common to Coverdale's, Taverner's, and Matthew's versions, all of which might as fairly be called “Bug Bibles.” A version in Latin of Castalio was printed at Basle. The design of the translator was to produce a Latin translation of both the Old and the New Testaments in the pure classical language of the ancient Latin writers. This work was dedicated to Edward VI., King of England. Sebastian Castalio, born at Chatillon on the Rhone, was the friend of Calvin, by whose influence he became regent in the college of Geneva. He possessed a thorough knowledge of the Greek and Hebrew languages, but his opinion regarding Solomon's Song, and the descent of Christ into Hell, as well as of grace and predestination, made him many enemies. He at last incurred the displeasure of Calvin, and of Theodore Beza, who denounced him as a papist. An edition of the New Testament was published in Greek and Latin, at Geneva, by Robert Stevens. This Bible is in two parts, part second having a distinct pagination and title-page. It is celebrated more for its typographical neatness than for its critical excellence. The harmony is separately paged, and the division of verses, which for the first time ap-

peared in this edition, was the invention of Stevens. The first translation of the New Testament into Polish was made this year by Seklucyan, a Lutheran, and a competent Greek scholar. It was printed at Konigsberg, and this translation was soon after followed by no fewer than six different versions in Polish. The Lekhes, by whom the Polish language was originally spoken, were a Slavonic race akin to the Tchekhes of Bohemia, and great affinity consequently prevails between the Polish and Bohemian languages. The construction of the language resembles that of the classical tongues, and Polish prose is formed on the model of the Latin. It is remarked by competent authorities that to a foreigner Polish seems more repulsive and difficult than any other Slavonic language, not only from the artificial nature of its grammatical system, but on account of the numerous and peculiar combinations of the consonants, as well as from the peculiar nasal sounds not found in other Slavonic dialects, prevalent in Polish. Gothic characters are sometimes used in writing Polish, but the Latin is more frequently employed, and it is to the disuse of the proper Slavonic characters, and the adoption of an alphabet inadequate to express the sounds of the language, that many of the peculiarities of Polish orthography are to be attributed. Taverner's English Bible, revised by Becke, with the

third book of Macabees, was printed in London by John Day. The name of this eminent printer deserves to be regarded with high esteem, for by his great diligence in his profession, and his widely disseminated knowledge, the progress of the reformation was in no slight degree advanced. His death occurred on the 23rd of July, 1584. An edition of the Bible in Latin was printed at Lyons by J. Frellonius, and one of the N. T. in Dutch passed through the press of Stephen Graff, at Freiburg. Although the inhabitants of this canton of Switzerland are mostly of Gallic descent, and French is the prevalent language of the towns, yet German and Dutch is spoken in the N. E. to no small extent. The Dutch language is not only spoken by all classes of society in Holland, but is also spoken in other parts of Europe, in Southern Africa, in Java, the Moluccas, and among the Dutch colonies of our own country. An edition of the New Testament was printed in Hebrew by Suevenis, and another by Gryphius at Lyons. Justiniana published an edition of the Bible in Hebrew and Latin at Venice. An edition of Olivetan's New Testament was printed by Gerard. Robert Olivetan, relation of the great Calvin, ~~printed at Non-chatel~~, never lived, however, to see this edition, for fifteen years previous to the date here given it is said he was poisoned by his enemies.

A translation of the New Testament into English was attempted by

Sir Joseph Cheke, tutor to Edward VI., and one of the best Greek scholars of his day; but owing to his numerous state engagements the work was never completed. Queen Mary did not view with favor his translations of the Scriptures, and he was committed five years after this date to the Tower of London. During his imprisonment he wrote to Cardinal Pole asking his intercession with Bloody Mary, and on the Cardinal's report to the Queen, through the Dean of St. Paul's, that Cheke had changed his opinions, he was released from prison. On the 4th of October, 1556, he made a public recantation, and died the next year in a state of mind which can better be imagined than described. Another edition of Taverner's Bible was published by John Wyghte. Taverner was considered to be an excellent Greek scholar, and although not in orders, he was licensed as a preacher. Nearly all the changes made by him in his version appear to be for the purpose of giving more vigorous and idiomatic renderings. For example, in 1st John 2nd, 1st, most versions give "We have an advocate with the Father," but Taverner renders it "We have a spokesman with the Father," and in the next verse his translation is "For he is the mercy-stock of our sins." Richard Taverner was born in 1505, graduated at Benet College, Cambridge, and then went to Oxford, where he acquired a more perfect knowledge of Greek literature.

In 1540 he found himself in the Tower of London, but having submitted to the tyrant Henry VIII., he was restored to freedom, and came in for a share of royal favor. On the strength of his license to preach, he arrayed himself in gorgeous ecclesiastical vestments, and preached before the king at court wearing a velvet bonnet, a damask gown, while round his neck hung a massive gold chain. During the next reign he went into seclusion, but appeared again a preacher when

Queen Elizabeth came to the throne and his person was adorned with the same toggery worn in King Edward's time. He died in 1575. An edition of the New Testament was printed at Paris by Guillard, and one in Hebrew at the same place by Juvenis. Giunta published an illustrated edition of the Bible at Lyons, and Quinquarboreous printed at Paris the New Testament in Hebrew.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XIII.

1552.

THE "Peshito," or clear, exact, literal version of the Sacred Scriptures was not known in Europe until the year 1552, when Moses of Mardin, a fortified town of Asiatic Turkey, was sent to Rome, in the name of the Syrian Church, to acknowledge the supremacy of the Pope, and to request that an edition of their ancient Scriptures might be printed in Syriac. Abundant evidence of the general integrity of the text of the Peshito has been afforded by the discovery in Assyria of fifty-nine Syriac MSS. now to be seen in the British Museum. They were probably the work of Christian Jews, in the third century of our era, and the productions are not only faithful, but scholarly.

An edition of the N. T. in French and Latin was printed at Geneva by Estienne. Tyndale's N. T. in English was printed in London by Richard Jugge. This Bible is adorned with wood-cuts, one of which represents the devil with a tail and a wooden leg. His occupation, at that particular time, seems to have been

the sowing of tares, with a full supply of which he is provided. Dore, in his excellent work on "Old Bibles," states that the best known of all Tyndale's Testaments are the two quartos published by Jugge in 1552 and 1853, which although similar in general appearance may easily be distinguished from each other. In the 1552 edition, Italian type is used for the head lines and contents in the margins, while in the 1553 edition the marginal references are in black letters. The only difference in the title pages is, that the words immediately under the border, in the 1552 title are printed in black ink, and in 1553, in red. This edition was put forth under the direction of the revisers of the Book of Common Prayer, and the notes represent the opinions of the Reformers in the year of its publication. These notes establish beyond all contradiction that the changes adopted in king Edward's reign were not after the model of the Augsburg Confession, but were entirely of a Zwinglio-Calvanistic character. The names of Calvin and Zwingli sound strangely thus united, for in many respects their characters greatly differed, though their prin-

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ciples were the same. From the time of Calvin's recall to Geneva, in 1541, he possessed almost absolute power there, and he exerted all his influence to establish the Presbyterian form of church government. He not only denounced the tyranny of Rome, but he directed a torrent of persecution against Servetus, who had antagonized him in his opinions with regard to the trinity, infant damnation, etc.; and his vengeance was not appeased until the unfortunate heretic had expired in the flames. Calvin was superior to Zwingli in point of genius and mental vigor, yet the latter was better fitted as a man to command our esteem and admiration. Zwingli, or as his name is Latinized, Zuinglius, possessed very remarkable purity of character, and to him belongs the high honor of being the earliest of the ecclesiastical reformers of the sixteenth century. In his death he may be regarded as a martyr to his principles, as he accompanied a detachment of troops, at the desire of the council of Zurich, sent during a civil war between the Catholic and Protestant cantons, to protect their countrymen at Cappel. During the action which ensued, this devoted chaplain was killed while in the act of encouraging the soldiers. The Protestants were defeated and Zwingli received a sword thrust by a Catholic soldier which terminated his life. While dying he was discovered to be a heretic, by his declining to avail himself of the offer of a con-

fessor, who wished to recommend his soul to the Virgin. After the battle his body was found and recognized by a group of spectators, one of whom exclaimed: "Whatever may have been thy faith, I am sure thou wast always sincere. May God take thy soul to his mercy." The fanatical fury of a bigoted mob, however, was incapable of any such generous appreciation, and a proposal to burn the corpse was received with acclamations, and forthwith carried into execution. When Zwingli thus met an untimely death, he had only attained the age of forty-seven. As an ecclesiastic of the Roman Catholic Church he inculcated the doctrines of primitive Christianity rather than medieval dogmas, and he referred to the Scriptures as the only authoritative tribunal in religious matters. While a preacher in the celebrated abbey of Einsiedlen, he discountenanced the superstitious notions which attracted so large a concourse of pilgrims to that shrine, and he erased from the abbey gate an inscription which read thus: "Here plenary remission of all sins is obtained." His convictions as to the errors of the established faith rapidly gained ground, and soon he was transferred from Einsiedlen to the post of preacher in the cathedral at Zurich. Here he felt himself called upon to denounce the shameless traffic in indulgences, which Samson, a Franciscan friar, was carrying on in Zurich, under the authority of Leo X. The papal emis-

sary was forced to leave the city, and a rebellion against the authority of the holy see having been thus inaugurated, Zwingli was not long in shaking off its authority altogether. In a work which he published "On the Observation of Lent," he denied the obligation to observe particular days, and in consequence he found himself arraigned by the Bishop of Constance to appear before the council of Zurich and answer charges of heresy. Converted, however, already by the preaching of Zwingli, to a participation in his sentiments, the decision of the council was a triumphant vindication of the accused, and what may be regarded as the first sanction by State authority of the principles of the Reformation in Switzerland. Shortly afterwards the images were removed from the churches, the celebration of mass abolished, and the practice of marrying introduced among the clergy. Zwingli himself set an example by wedding, at the age of forty, the widow of an eminent magistrate, by whom he had one son. His views seem to have been matured without any assistance from others, and his formula of faith agreed in all essentials with that of Luther and was nearly identical with that of Calvin. With the first of these reformers, he maintained a strenuous contest on the subject of consubstantiation, or the presence of the body and blood of Christ in the sacramental elements. On the occasion of a discussion be-

tween them at Marburg, in 1529, the proceedings terminated by the two champions signing their mutual assent to fourteen articles of faith, and expressing a hope that their difference regarding the real presence would not interrupt their harmony, as coadjutors in the same cause. The amiability of Zwingli's character was no less conspicuous than his intrepidity and uprightness, and in many points he appears to have been in advance of his age. In the assembly of the canton of Schwitz he remonstrated against that practice which has always formed so unfavorable a trait of the Swiss people, their readiness to hire themselves as mercenary troops to the service of any foreign despot. In this object he so far succeeded that a law was passed by the assembly of the canton forbidding all alliances and subsidies for twenty-five years. The liberality and large heartedness of Zwingli's religious views were indeed most remarkable, and he maintained that no person ought to be molested for his opinions, and he even ventured to express a belief in relation to the salvation of the heathen, that all men who have fulfilled the laws engraven on their consciences, will partake of eternal felicity. One special position, however, that the ecclesiastical must in all respects be subordinated to the secular power, has been made an object of reproach to him, both by Protestants and Catholics. This sentiment contributed perhaps in-

directly to his fate, as it was in obedience to the orders of the Zurich magistrates that he met his death on the field of battle, a circumstance with which several of his enemies have thought fit to stigmatize his memory.

1553.

The first Bible which was printed in Spanish, for the use of the Jews, was that published at Ferrara, in Gothic characters, and dedicated to Hercules d'Este, Duke of Ferrara. This celebrated city of northern Italy was the capital of the province of the same name, and while the province belonged to the house of Este, Ferrara was the ducal residence. Under the papal rule it went into decay, and now its pavements are overgrown with grass, and the staircases and balconies of many of its noble palaces are overrun with ivy. A fine cathedral yet stands, and there remain numerous churches, some of which contain valuable paintings, together with interesting specimens of sculpture. Ferrara is not yet, however, a ruined city, for there still remain 80,000 volumes and 900 MSS. in its public library, and among the latter are included some of the writings of Ariosto and Tasso. To strangers is shown the house in which Ariosto was educated, and the one in which he lived during his latter years, known as the "Casa d'Ariosto." The structure is now the property of the government, and is ranked among the national monuments.

This Spanish Bible, printed for the Hebrews, was probably in use among the Jews of Spain before Ferdinand and Isabella expelled them, in 1492, from her dominions. A magnificent specimen of early Spanish typography is the missal for the use of the diocese of Seville. It was printed at Seville by Jacob Cromberger, forty-six years before this date, and is viewed as a service book of the greatest rarity. Allusion to it should have been made at an earlier date, but the communication regarding the same did not arrive in time. The printing is on vellum, and was issued from the press of the first of a family of German printers who worked at Seville until the middle of the sixteenth century. Only two copies are known to exist, one of which is in the Casaniti library at Rome.

The first edition of the Bible, in Spanish, for the use of Christians, was also published this year at Ferrara, and the only difference between this and the version for the Jews is found in Isaiah VII., 14th, the Jewish having "lo moca" instead of "la virgin." A copy of this Bible is in the library of Earl Spencer, the title page of which reads thus: "Con priuilegio del yllustrissimo Senor Duque de Ferrara. Con yndustria y deligencia de Duarte Pinel Portugues: estampada en Ferrara a costa y despesa de Jeronimo de Vargas Espanol en primero de Marco de 1553."

An edition of the New Testament was printed in Italian, at Lyons, by

Rouillio, and at the same place Frelonius published his edition of the New Testament. The latter is handsomely illustrated after the manner of Holbein. Richard Jugge printed in English, at London, an edition of Tyndale's New Testament. A copy is in the possession of the Archbishop of Canterbury. An edition of the Bible was printed in English, at London, by Edward Whitchurch. This, and the small quarto edition of 1553 by Grafton, are the two last editions of the Cranmer version issued in the reign of Edward VI. A copy is owned by Mr. Henry White.

An edition of the New Testament was printed in Dutch, at Antwerp, by Hans van Ramundt, a copy of which is in the collection of Mr. H. J. Atkinson. An edition of the New Testament, in German, passed through the press of Van der Mulen, at Cologne.

An edition of the Bible was printed in Italian, at Venice, by Pincio. Ant. Mar. Bergaigne published, at Antwerp, an edition of the Bible in Dutch, embellished with engravings from Holbein. An edition of the New Testament was published at Lyons, by Silvius, and one at the same place by Hieronymus.

An edition of the New Testament, in Greek and Latin, was printed at Basle by Bryling.

An edition of the New Testament was printed at Lyons, in Latin, by Gryphius. It is curiously illustrated, and bears the monogram of the typographer. The Hebrew, Greek and

Latin editions of the Bible, printed by this distinguished man, are much admired, particularly his Latin Bible in two volumes folio. He died in 1556, leaving his trade and reputation to his son, and able successor Anthony.

The New Testament was printed in Greek, at Paris, and another by Crispin, at Geneva, in the same language. All the editions of Crispin are highly esteemed, and his work is much more worthy of credit than that of his predecessor, St. Crispin, who, it is said, stole leather to make shoes for the poor.

An edition of the Bible of Olivetan, was printed at Geneva by Robert Estienne.

1554.

An edition of the Bible was printed in Latin, at Lyons, by Tornaesius. The title page is beautifully ornamented, and there are one hundred and ninety-eight illustrations in the work. The title is on the last page, and this rare edition is the first executed by this printer. A copy is with the Society of Protestant French History at Paris.

An edition of the New Testament, illustrated, was printed at Paris by Ruellius; also another edition at the same place by Marlin.

An edition of the Psalter was printed at Lyons, by Gryphius, and at Paris an edition of the New Testament was printed by Guillard and Desbois.

1555.

An edition of the Bible, with sum-

maries, etc., was printed at Venice by Robert Stephens, and so numerous were the editions of this indefatigable printer that he certainly deserves more than a passing reference to his name. Robert Stephens was born at Paris in the year 1503. Having established himself as a printer, he married the daughter of Badius, a fellow craftsman. The wife of Stephens was well versed in Latin, and could converse with the learned correctors of the press, kept by her husband in his house. At the appearance of his first great Latin Bible clamors were raised against him by the professors at Sorbonne because he had printed to his work the notes of Calvin. Though protected by Francis I., who had appointed him his printer, he found the virulence of his enemies particularly pointed against him, and after the king's decease in 1547 he left Paris and retired to Geneva, carrying with him the types and moulds of the royal press. Stephens in his business was most exact and particular, for he undertook the printing of none but good books. So solicitous was he of correctness that he exposed the sheets to public view, offering a reward for any errors which might be discovered. His mark was a tree branched and a man looking upon it, with the words *noli altum sapere* inscribed on the trunk. His Hebrew Bible of 1544, and his Greek Testament of 1546, to which allusion has already been made, bear the name of

mirificam, the first word of the preface, and both are much admired. He was not only a skillful printer, but being a learned man, he became the friend of Calvin, Beza, Rivet, and other well known theologians. His *Thesaurus Lingæ Latinæ*, in four volumes folio, is an astonishing monument of his labor and erudition. He wrote also an answer to the censures on his Bible made by the professors of Sorbonne, and the strong arguments therein contained silenced those learned doctors effectually. His death occurred at Geneva in 1559.

Another edition of Stephens' Bible was printed in 1555 at Geneva. This is the first Latin Bible in which the text appears with verses divided. The verse division of the Old Testament was adopted by Stephens in his edition of the Vulgate, and it soon after appeared in an English translation of the Geneva Bible, from whence it was transferred to the Bishop's Bible and the authorized version.

An edition of the New Testament, illustrated by Zimmerman, was printed in Syriac at Vienna, by Widmanstadius and Meredianalo. A copy is in the library of the Emperor of Austria.

An edition of the Psalms of David was printed in Greek at Basle by Dolscio. The Proverbs of Solomon were printed in Latin and French, at Lyons, by Balthazar Arnoulet. An edition of the New Testament passed

through the press of Steelsius at Antwerp, the same being a reimpression of the text of Stephens.

An edition of the Bible was printed at Lyons by Frellonius. In this year a new translation of the Bible, by Chateillon, was printed at Basle, Switzerland, this being the next country, after Italy, to receive printing from Germany. Bohemia received it about the same time. The translation of Chateillon was charged with abounding in cant phrases, therefore Protestants and Romanists alike condemned it, and the copies were so generally destroyed that they have become very rare.

An edition of the Bible was printed at Geneva by Sorel, and the Martinez New Testament, and a French, and a Latin Testament all made their appearance about the same time. The latter was printed by Badius.

Castilio published a French translation of his own version, but this work scarcely deserves a place in the list of French versions, as it is disfigured by serious errors, and never was held in high estimation. Castilio is said to have invented French words for the purpose, as he thought, of expressing the full force of the Greek in the New Testament.

CHARLES W. DARLING.

(To be Continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XIV.

1556.

AN edition of the Psalter was printed at Geneva, by Stephens, and Hans de Laet published at Antwerp an edition of the Bible in Dutch. The publications of the latter were continued by his son, who was associated with Salmasius, and put in circulation many valuable works, some of which formed a portion of the series issued by the Elzevirs of Leyden. The Elzevirs were Dutch printers celebrated for the accuracy and beauty of their typography. The first eminent printer of the family was Lewis, or Lodewijk, who lived at Leyden, and died in 1617, leaving four sons, Matthew, Lewis, Gilles, and Bonaventure, all of whom were publishers. The business was continued by Abraham, a son of Matthew,

and his partner Bonaventure, who published editions of the classics which are still highly prized for their beauty and correctness. The Greek New Testament is among their masterpieces. A press was subsequently established in Amsterdam by Lewis, grandson of the Lewis first mentioned. Several other members of the family were distinguished as skillful printers.

An edition of the New Testament was published at Cracow, in Poland, by Leonard, and was translated from the Vulgate. Although designed for the use of Roman Catholics; it never received the sanction of the Pope, because many passages had been taken from the Bohemian Bible. It is familiarly known as the "Old Cracow Bible," and copies are now very rare.

An edition of the New Testament in Italian came from the press of

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Tornes & Gazeio, at Lyons. A copy is in the possession of Mr. H. J. Atkinson.

Another copy is in the library of Mr. C. D. Gardner.

An edition of Luther's Bible was published at Wittenberg, where the Reformation commenced in 1517, and where lie buried the mortal remains of Luther and Melancthon.

An edition of the Bible was printed in Latin by Tornaesius, at Lyons, the same being a Latin Vulgate in large folio. In the list furnished by Mr. E. M. Barton, librarian of the American Antiquarian Society, at Worcester, Mass., appears the description of a copy owned by that society. It is in the original binding, with blind tooling on the back and sides, strengthened with brass corners and clasps.

An edition of the New Testament, with notes, was published in Spanish at Venice, by Perez, a nephew to the secretary of Charles V. He removed his residence from Spain to Paris, from whence he went to Italy, and established himself at Venice. His edition of the New Testament is merely a revision of Enzina's version.

An edition of Olivetan's Bible was printed by Philip Hamelin, and an edition of the New Testament in Latin and French, was published at Lyons, by Gros and Michel.

An edition of the Bible was printed in Latin at Venice, by Juntas, and an edition of the New Testament was published in English by Badius, at Geneva. The translation was made

by William Whittingham, and this was the first edition of the New Testament which was incorporated one year later in the Geneva Bible. The book is very rare, and is almost unknown. It came under the observation of the compiler of this series of papers, through the courtesy of the librarian of Corpus Christi College, Cambridge, England, who courteously sent a valuable descriptive list of the many remarkable and rare Bibles contained in the great library of this college. Among them may also be mentioned a Bible printed at Venice, by Isidori Clarii, but few copies of which edition now exist, probably none in the United States.

Four of the Epistles, written at Smyrna, and two written at Troas, are in Greek and Latin recensions. The longer of the two, in Greek, was first written by Pacaeus, in 1557, the shorter came into existence through the efforts of Archbishop Usher, as it will hereafter be shown. Fifteen of these epistles were found bearing the name of Ignatius, eight of which are viewed by Dr. Hitchcock as spurious. The remaining seven, Ephesians, Magnesians, Trallians, and Romans, were written at Smyrna, while Philadelphians, Smyraeans, and Polycarp, were written at Troas. These are considered genuine, and three of the seven (Ephesians, Romans, Polycarp), have been published later by Cureton with a translation in a still shorter Syriac recension. There has been much controversy over these fifteen

epistles bearing the name of Ignatius, second bishop of the Christians at Antioch, and various opinions have been expressed. Killen thinks them all spurious, but claims that the three in Syriac were the first to be forged, and that the forgery occurred in the time of Origen, 185-254. Bayr and Hilgenfeld also believe them all to be spurious, but hold that the seven shorter Greek epistles were the first to be forged after 150. Cureton, Bunsen, Ritschl, and Lipsius, advocate the genuineness of the three Syriac, and Gieseler, Uhlhorn, Mohler and Hefele, may be reckoned on the side of the shorter Greek recension. The longer Greek differs from the shorter in the greater emphasis which is put first upon episcopacy, and second upon the divinity of Christ. It is certain that Ignatius himself would have countenanced no spurious productions of the Sacred Scriptures, for he was the perfect personification of virtue, and so fearlessly did he bear the standard of his Master, that he was seized by the Emperor Adrian, and thrown to the lions in the Coliseum at Rome.

The first edition of the Genevan, or "Breeches" Bible, was published by Rowland Hill, at Geneva, and it was so called because the seventh verse of the third chapter of Genesis is translated: "And they sewed fig leaves together, and made themselves breeches." This edition was printed by Protestants who fled to Geneva in the reign of Queen Mary, and in their

haste they got in two more mis-prints, which in these days add to the value of stray copies. One of these is to be found in Matthew, fifth chapter, ninth verse: "Blessed are the placemakers." In Luke, second chapter, sixteenth verse, the word cratch was substituted for manger, and this word is found in a MSS. gloss on the Gospels, written about the time of the Norman Conquest. Should the title-page of an old Bible be lost, these words serve as a ready means of deciding whether it is a copy of the Genevan version. The translation of this Bible was the work of Non-conformists, who retired to the Continent, as has already been stated, after the death of Edward VI. Calvin's brother-in-law, Rev. William Whittingham, afterwards Dean of Durham, was the principal agent, and he was assisted by Gilby and Sampson. A large proportion of the expense was contributed by John Bodley, father of the Bodleian Library, at Oxford, to whom Queen Elizabeth granted a patent for the exclusive right of printing the Bible for seven years. This Bible was printed in quarto, and the convenient size and the distinction of verses by numerical figures was doubtless the cause of its popularity. This Geneva Bible, with Calvinistic notes, was highly esteemed by the Puritans, and it came with them over the waters of the broad Atlantic, when they found a landing-place at Plymouth.

When Miles Standish, accompanied

by Mr. Robinson's congregation, landed on the rock in 1620, we may easily imagine that a chapter from this good old book was read. It was the English family Bible during the reign of Queen Elizabeth, and so remained until it was supplanted by the authorized version of King James I.

For a long series of years, the Geneva Bible continued to be printed, and very few changes were made in its title-pages. Nearly always on the left side may be seen the standards of the twelve tribes of Israel, and on the right the twelve apostles. Over the letter-press is a dove, and at the foot of the Agnus Dei representations of the four Evangelists appear. It is a revision of Tyndale's version, executed after the work of Tyndale had been again diligently compared with the Hebrew and Greek texts. Although not put forth by authority, it was widely circulated, and largely used by King James' translators. The form in which the English New Testament has been read for about three centuries was the result of various revisions made between 1525 and 1611, and all subsequent revisions are laudable efforts to follow the example set by a succession of honored predecessors.

During this year Perez also published at Venice an edition of the Psalms in the Spanish language. It was translated from the Hebrew, and dedicated to Mary of Austria, Queen of Hungary and Bohemia.

An edition of Stephen's Bible was

reprinted at Geneva. It is in Latin, and the version is that of the Dominican monk Pagninus. An edition of the New Testament was published in French, at Paris, and an edition of the Bible in Latin and French made its appearance at Lyons, under the superintendence of Cotier.

1558.

An edition of the Bible (*Bibbia volgare*) was printed in Italian at Venice, by Nicolao de Malermi. It contains many curious engravings, and is considered one of the best specimens of this printer's work. Like all the editions of this version it is quite rare, and the illustrations, some 300 in number, after Bellini and Boninsiglio, render it especially attractive.

An edition of the Bible with engravings by Bernard, was published at Lyons, in the French language by Tornaesius. It is rare by reason of the remarkably well executed illustrations, which, although rude compared to the work of the present day, are good examples of the best talent of the time.

An edition of the New Testament was printed in Latin and Italian, at Lyons, by Rovillius.

An edition of the Bible was printed in German, at Weissenhorn, Bavaria, by Ingolstadt. A copy is in the library of Mr. H. J. Atkinson.

An edition of the Bible was printed in Paris, by Guillard, and another at Lyons, by Du Boys. At the last named place, Sebastian Honore also printed his edition of the Bible.

1559.

An edition of the New Testament was printed in German, by Quentel, and another was printed at Paris, by Ruellius. An edition of the Bible, without a title-page, was printed at Lyons, by Jacq. Fore. An edition of the Bible was printed at Antwerp, by Plantin. The Psalms of David were printed in Greek and Latin, at Paris, by Nivellius. Another edition of the Breeches Bible made its appearance in this year, which differs not materially from the previous edition in its odd mis-prints or mis-translations. The margin is liberally besprinkled with Calvinistic comments, which served to render it popular. A copy may be seen in the Astor Library, at New York.

1560.

An edition of the Bible was published in German, at Antwerp, by Van Liesveldt & Cock, which contains many illustrations after Hans Seb. Beham. The translation was by Nic. Van Winghe, by order of Charles V. An edition of the Bible was printed at Paris, by Kerver. An edition of the New Testament was printed at Lyons, in Latin, by Gryphius, and another edition was published in German, at Frankfort. This historic city is rich in establishments intended to promote art and literature, and to read the 60,000 volumes in its public library, would be a task hard enough to transform the venturesome individual into a bibliomaniac. In 1154 the old town was made

a free city, and the Golden Bull granted in 1356, by Charles IV., is still preserved among the archives. In 1555, Charles V. conferred upon it the privilege of coining money, and the peace of Westphalia confirmed it in all its rights. One of these rights was the privilege to print and circulate the Sacred Scriptures, and nobly did the printing press and the men behind it perform this duty.

A second edition of the Genevan New Testament was printed in English at Geneva, by Badius, and at the same placé Francois Jaquy published an edition of the Bible. Another edition of the Bible was also printed at Geneva, by Antoine Rebal. An edition of the Bible was printed in Dutch, at Antwerp, by Hans de Last, and an edition of the Bible was printed at Geneva, by Rowland Hall. Although this is one of the early Bibles printed in English, at Geneva, it is not as some suppose that which is usually called the Genevan version, published several years later. A copy of this edition is in the possession of Earl Spencer. A unique edition of the New Testament in English was published at Geneva, by Wittingham and others. A copy is with the Archbishop of Canterbury. The Psalms of David were translated into English metre by Archbishop Parker, and the typographical work was done at London, by John Daye. A copy is in the library of the Earl of Leicester.

1561.

Another edition of the Bible, known

by the curious name of the Bug Bible, was printed. The verse contained in Psalms xci. 5th, is made to read thus: "So that thou shalt not need to be afraid for any bugges by night, nor for the arrow that flyeth by day." An edition of the Great Bible of 1539 was printed by Cawoode, in "Powles Church Yard." It is in Gothic type, but is burdened with sixteen errors of the printers. The numbering or signature is regular and continuous to cciv, then comes the second title: "The thirde parte of the Byble contynnge these bokes (from the Psalter to Malachy)." The leaves follow in regular numerical order to 197, then comes folios 200, 199, 202, 204, 203, 207, 201, 211, 223. At the Psalter the paging begins again, and at the end of the second book is a wood-cut of the baptism in the river Jordan. The title-page to the New Testament is without the printer's monogram, but it appears on the rest of the titles. The two leaves at the end of this

Bible, not numbered, contain, "A table to fynde the Epystles and Ghospelles usuallye reade in the Church." The librarian of the public library at Detroit kindly furnishes information of a copy of a German Bible, which is preserved in that library and which is thus described in the text: "Biblia die gantze heylige Schrift von Dr. Martin Luther. Francof ad Maen, 1561." An edition of the Bible was printed in Latin, at Antwerp, by Steelsius, which contains ninety-seven illustrations. An edition of the Bible was printed at Lyons, by Jacob de Millis, with one hundred and thirteen engravings. An edition of the New Testament was printed at Lyons, by Gryphius, and an edition of the Bible was published at Cologne, by Dietenberger. An edition of the Bible passed through the press of Barbier, at Geneva, in which work he was assisted by Thomas Courteau.

CHARLES W. DARLING.

(To be Continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XV.

1562.

The "Whig" or "Placemaker's" Bible obtained its name from an error occurring in the 5th chapter of St. Matthew, 9th verse, where "Blessed are the placemakers" is substituted for the words "Blessed are the peacemakers." It was translated from the Hebrew and Greek and printed in English. During this year the Codex Bezae, or Cantabrigiensis (mention of which was made in Part I. of these papers) was discovered in the monastery of St. Irenaeus at Lyons. This uncial manuscript contains, on opposite pages, the Gospels, and the book of Acts in Greek and Latin. It was presented to the University of Cambridge in 1581 by Theodore Beza, who found it, during the French civil wars, in this monastery. In the manuscript the Gospels stand: Matthew, John, Luke and Mark, an order found also in some of the manuscripts of the old Latin versions.

An edition of the New Testament was printed in Latin, at Paris, by Jacob Keruer. An edition of the New Testament was printed in Latin from the version of Martinez, a copy of which is in possession of Mr. Willis

Pine, of Ohio. An edition of the Bible was published at Lyons by Seb. Honore, and an edition of the New Testament passed through the press of Steelsius at Antwerp. A revised and corrected edition of Bruccioli's version (1532) was printed in Italian, at Geneva, for the use of Protestants, but Walchius regards this as an entirely new version. The Bible, in Hebrew and German, was printed at Mantua by Kafvenaki. This old city is distinguished for its patronage of literature and art, and is second to but few in antiquity. Founded by the Etruscans, 400 years before the building of Rome, it is often mentioned, under its present name, by Roman writers. On the decline of the Roman empire, it was pillaged by the Huns, afterwards taken by the Longobards, and still later annexed to the exarchate of Ravenna. Charlemagne gave it its first fortifications, and in the 11th century it was held in common with Ferrara, Modena and Reggio, under the sway of the family of Canossa. In the beginning of the 12th century Mantua became independent, and so continued until it fell under the iron rule of Buonacolsi. In 1328 it found better masters in the Gonzagas, who, as Dukes of Mantua, governed with

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great ability, and to the perfect satisfaction of the people. A duke of Mantua opened the way for Kafvenaki to give to his subjects an edition of the Bible printed in their vernacular language, and this ruler distinguished himself more by the performance of this imperative duty than by the splendor of his court.

Wiedmanstadius printed the New Testament in Syriac, at Vienna, and Diodatis published, in French, a translation of his Italian version. An edition of the New Testament made its appearance at Geneva, the same having passed through the press of Barbier and Courteau.

1563.

Another edition of the New Testament in German was published at Antwerp, a copy of which is in the City Library at Ypres, Belgium. Merlin and Desboys printed at Paris, in French, an edition of the Bible. The "Radzivil" Bible, in Polish, executed from the original text by an anonymous translator, appeared at Bryesc, Poland, but it passed through only one edition, for Prince Radzivil, at whose expense it had been translated and printed, died soon after its publication. His son, who was a Roman Catholic, bought up all the copies and burned them. He may truly be called an ignoble son of a noble sire. Happily, the copy in the Reference Library at Manchester, England, escaped the vigilant search of this hot-headed individual, whose zeal was not tempered with wisdom.

An edition of the New Testament was printed in German at Antwerp, and at Lyons, Rovillian published an illustrated edition of the Bible.

1564.

An edition of the New Testament was printed at Antwerp by Plantin, another edition of Dietenberger's Bible was published at Cologne, and Isidori Clarii's second edition of the Bible was printed at Venice. Through the press of Gryphius, at Lyons, passed an edition of the New Testament, and at the same place an edition of the Bible was published, in French, by Tornasius. An edition of the New Testament by Crispin, and one by Reuss, was printed in Greek and Latin. The typographical work of the former was done at Lyons, and the latter was printed at Basle.

An edition of the New Testament was published at Lyons by Hylaire and Cloquemin, and the Bible of Rene Benoit was printed at Paris. Another edition of the Bible, bearing the name of the printers, passed through the press of Merlin and Desboys at Paris. In this eventful year died John Calvin, the greatest of all Protestant commentators, and to him the French language owes a debt like that which is due by the German language to Martin Luther. Calvin taught some things certainly that should not be in the confession of the Presbyterian Church, but the General Assembly which met at Saratoga in May, 1890, harmoniously considered this matter, and appointed a competent committee

to report on the subject of revision. Many persons expected that the Assembly would be a scene of strife, but He who rules the hearts of His servants disappointed the fears of its friends and the hopes of its enemies. The delegates favoring revision, who were in the majority, were forbearing and magnanimous, while those in the minority bowed gracefully to a movement which could not successfully be resisted. There is no fear of any division in the Presbyterian Church, and the chapter of amendments added to the form of government preserves the integrity and expounds the meaning of the Adopting Act beyond all possibility of future misunderstanding. It ratifies and confirms the precedents of a century, and prevents hasty legislation in connection with our venerable confession of faith.

1565.

Beza, who reprinted, with fifty emendations, the third edition of Stephens' New Testament, in Greek, had the advantage of possessing two valuable MSS. from which to introduce improvements in the text, viz., the Codex Bezae and the Codex Claromontanus. The latter is a Greek and Latin copy of St. Paul's Epistles, and derives its name from the fact that it was procured by Beza from Clermont, France. It belongs either to the seventh or eighth century. Several sheets were cut from it by some vandal early in the eighteenth century, but Lord Oxford subsequently recovered them in England, and

they were deposited in 1729 with the librarian of the Royal Library of Paris. In this reprint Beza had also for reference the Syriac version which had been published by Tremellius, and these critical MSS. were employed in the drawing-up of the polemical disquisitions which he inserted in the notes of his edition. Beza, a native of France, and a Protestant, sought refuge in Geneva against persecution, and there his works were published. His several editions are accompanied by the Latin Vulgate, and by a Latin version executed by himself.

An edition of the Bible was printed in Dutch by Arnold Birckman, and another in the same language by Nic. Biestkeno.

An edition of the Bible was printed in Greek, at Basle, by Hervagius, and a very handsome edition of the Bible, in Latin, was published at Antwerp by Plantin.

An edition of the New Testament, in Latin, with full-page cuts in Revelation, was printed by Mayer, and the Psalms of David were published in English, at Edinburgh, by Robert Lekprevik. This is the earliest edition of the Sternhold and Hopkins prepared for the Church of Scotland.

A Psalter, in Armenian, was printed in Venice, by Abgar, and this is believed to be the first portion of the Bible printed in this language. In the Seventeenth Century MSS. copies of the Armenian Scriptures had become so scarce that a council of Ar-

menian bishops assembled to consult on the best means of calling in the aid of printing. Application was first made to France for assistance to procure a printed edition of their Scriptures, but meeting with a refusal, Us-can, Bishop of Erivan, proceeded to Rome, where he obtained the necessary aid, and in the same year other portions of the Scriptures were published there. Prior to the fifth century the Armenians seem to have had no alphabet of their own, but to have used the Persian, Greek, or Syrian characters in writing their language. About the beginning of that century, Miesrob, a learned Armenian, invented a set of characters adapted to the language of his nation, and tradition absurdly says that the form of these characters were revealed in a vision to him from heaven. This style of writing was adopted in Armenia by a royal edict, A. D. 406, and has since that time continued in use among the Armenians. Its elements consist of many signs belonging to the alphabets previously used in writing Armenian, combined with other signs of more recent invention. This alphabet had originally only thirty-six characters, but f and o being subsequently added, increased the number to thirty-eight, of which thirty are consonants, and eight are vowels. Armenian, like the languages of Europe, is written from left to right. The ancient Armenian language possesses the treasure of an old and faithful version of Scripture, which,

on account of its exactness and eloquent simplicity has been called by La Croze, the "Queen of Versions." There are two sources of information from which the early history of this valuable translation may be derived, one of which is an Armenian Biography of the Saints, preserved in the public library of Paris, and the other in the History of Armenia, by Moses Choronensis, printed with a Latin translation, at Cambridge, in 1736. From the combined testimony of these two sources it would appear that the origin of the Armenian version is nearly contemporaneous with the Armenian alphabet. Miesrob, after communicating his discovery to King Uram Scavu, and to Isaac the patriarch of Armenia, traveled throughout the country in order to establish schools for disseminating instruction in reading and writing, and on his return he found the patriarch engaged in the application of the newly invented characters to a translation of the Scriptures from Syriac into Armenian. By the joint efforts of Miesrob and Isaac, a version of the entire Scriptures was effected, but it was executed from the Syriac because no Greek MSS. were then attainable in Armenia. Meruzan, a Persian general had caused all the Greek books to be burned, and the Persians had prohibited the use of any language for religious purposes among the Armenians, except the Syriac. At a meeting of the Council of Ephesus, in 431, Miesrob and Isaac sent two of

their pupils to that assembly to recount the progress that had been made in the translation of the Scriptures, and the members of that council sent back the young men with a complete copy of the Septuagint Bible and the Greek New Testament for the use of the translators. On receiving this welcome gift, Isaac and Miesrob, who had already produced two different translations from the Syriac, proceeded to the formation of an Armenian version. Finding themselves impeded by their imperfect acquaintance with the Greek language, they sent some of their students to Alexandria to study that language. On the return of these students from the Alexandrian school of Greek learning and literature, the work of translation was recommenced from the Greek, and when the version was completed it was modified by Isaac according to the Syriac.

An edition of the Bible was printed in Greek and Latin, at Geneva, by Stephens.

1566.

The Codex Vaticanus, a fourth century MSS. is known to have been copied in Mexico, by Pedro de los Rios, during this year. Some feeble efforts were made at an early period to bestow on Mexicans a portion of the Word of God in their own language, and about this time fragments of the Epistles and Gospels were translated into Mexican, by Rodriguez and Diadacus de S. Maria. The people of this country, even at the

brightest period of their history, seem not to have possessed the art of writing, unless a rude kind of picture writing, consisting of figures of animals, be worthy of that name. Alphabetical characters they had none, but since the Spanish conquest the Roman letters, and the Spanish system of orthography, have been adopted in writing this language. It is true, however, that many monuments of architectural skill remain to prove that at one period the Mexicans had attained to a high degree of civilization, and had made considerable progress in the cultivation of both useful and ornamental art; yet, whatever may have been their advance in the arts of life, it is certain that the light which can only come from above, was not vouchsafed to this race. It is a well known fact in history that the Mexicans offered human victims, and even their own children, to their imaginary deities, but such revolting practices long ago fell into disuse, while apathetic indolence and superstition continue to prevail. A large proportion of the population of the people of Mexico to-day, have merely exchanged their ancient idolatrous rites for the shows and mummeries of the Romish Church, and they are still in blind subjection to their superiors.

An edition of the New Testament was printed in Greek, by Freschover, at Zurich, and an edition of the Bible was published at Geneva by Bonnefry. Rovillius printed another edition

of his Bible at Lyons, and another edition passed through the press of Malermi, at Venice. Rene Benoist, at Paris, published an edition in French; and at Lyons, four separate editions were printed by Ravot, Honore, Durant, and Vincentius.

An edition of the Old Testament was printed in Hebrew and Dutch, at

Antwerp, by Plantin, a copy of which is preserved in the Bibliotheque de la Rochelle.

In this year the Genevan version was reprinted in Hebrew. A copy is at the public library of Manchester, England.

CHARLES W. DARLING.

(To be Continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XVI.

1566.

AN edition of the Bible in English (Cranmer's version) was printed at Rouen by Hamillon, at the expense of Richard Carmarden.

An edition of the Bible was printed in French at Geneva by Perrin, and one in Italian, at Venice, by Andrea Muschio.

The Psalms of David, translated into Latin verse by George Buchanan (while he was a prisoner in a monastery of Portugal, by order of the Inquisition), is thought to be the first edition of this celebrated version. In the production there are no less than twenty-nine varieties of metre, and therein is the famous epigram of Buchanan to Mary, Queen of Scots :

"*Nympha, Caledoniæ quæ nunc feliciter oræ
Missa per innumeros sceptra tueris auos.*"

The Bibles of this edition also contain curious wood-cuts representing the signs of the Zodiac and the occupations of the inhabitants of Strasbourg. A copy is in the possession of Mr. David Laing.

1567.

A Welsh version of the entire New Testament, except the book of Revelation, was translated by the Bishop of St. David's and edited by William Salesbury. In this work, printed at London, valuable assistance was rendered by the Bishops of St. Asaph, Bangor, Hereford and Llandaff. The printing is in long lines, thirty-one to the full page. The book of Revelation is ascribed to Huet. The whole version was made from the Greek, collated with the Latin, and although its fidelity has not been disputed, yet there are faults in style and orthography. It is divided into chapters, but has no distinction of verses, except in a few books toward the end. It was dedicated to Queen Elizabeth and was printed in black-letter, at the expense of Humphrey Toy. This is the first New Testament printed in the Welsh language, although a Welsh version of the Bible in manuscript is preserved at Celydd. Five years earlier a law was enacted by parliament enforcing the translation of the entire Scriptures into the Welsh lan-

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guage, and, in consequence of such enactment, the bishops above named superintended the preparation of this edition, only five hundred copies of which were printed.

An edition of the Bible was printed in Latin at Antwerp by Plantin, and Rovillius and Tornæsius each printed a separate edition in Latin at Lyons.

An edition of the Bible was printed in French by Etienne at Geneva.

1568.

An edition of the Bible was printed in English at London by Richard Jugge. This is identical with the "Bishop's Bible," and it is a revision of the "Great Bible," undertaken by Archbishop Parker, whose name does not appear upon the title-page. On the inner page is engraved a portrait of Queen Elizabeth. This Bible is sometimes called the "Treacle Bible," from the circumstance that in Jeremiah viii, 22nd, it reads, "Is there no treacle in Gilead?" It is also occasionally called the "Leda Bible," from the use of one of a series of capital letters designed after Ovid and used by Jugge in his other books. The Bishop's Bible was published about ten years after Queen Elizabeth ascended the throne, for it was determined that an authorized translation should be secured which would be free from the party spirit animating the translation of the "Breeches Bible," and fairly represent the biblical knowledge of the day. A number of competent Greek and Hebrew scholars were employed in the revision of the text, and

bishops as well as laymen worked together, in order to accomplish as speedily as possible the task which they had undertaken. The most important part was entrusted to the following named clergymen: Pentateuch—W. E. W. Extoniensis, Alley, Bishop of Exeter; II Samuel—R. M. R. Menevensis, David, Bishop of St. David's; II Chronicles—E. W. E. Wigornensis, Home, Bishop of Winchester; Daniel—T. C. L. T. Covent et Lichf Bentham, Bishop of Coventry and Lichfield; Malachi—E. L. E. Grindal, Bishop of London; II Maccabees—J. N. J. Norricensis Parkhurst, Bishop of Norwich; The Acts—R. E. R. Eliensis Cox, Bishop of Ely; I Corinthians—G. G. Goodman, Dean of Westminster. Archbishop Parker had no desire to confine the work to the clergy, but he signally failed in his efforts to obtain much aid from laymen. Although initials were affixed by most of the translators to their work, it was the intention of the archbishop that the translation should be regarded as the work of the church and not of individuals. As each translator finished the work assigned to him he returned it to the primate, who had the whole affair under his supervision. There were also translated, in addition to the above-named books, Genesis and Exodus, the Gospels of Matthew and Mark, and most of the epistles of Paul. The prefaces were written by the archbishop. The appended notes are free from sectarian bias, due, without doubt, to

the instructions each translator received not to make unnecessary alterations in the text of the Great Bible, to which the people had become accustomed, and to make use of no bitter notes on any text. When completed, the whole work was formally sanctioned by the synod. The books of this Bible are arranged as Legal, Historical, Sapiential and Prophetic, and the combination produced by this classification in the New Testament is as follows: The gospels, the general epistles and those to the Hebrews, Titus and Philemon are called Legal; the rest of the epistles of Paul are the Sapiential; the Acts of the Apostles are the Historical, and Revelation comes under the head of Prophetic. At the beginning of the book of Joshua is the portrait of Dudley, Earl of Leicester, and at the commencement of the Psalms is that of Cecil, afterwards Lord Burleigh. When the whole work was ready for publication, Archbishop Parker wrote to Cecil, requesting him to obtain from the Queen a license for this version, which request was readily granted. A full page of the text has fifty-seven lines, and the whole number of the engravings, including the title, portraits and maps, is one hundred and forty-three. The preface, which first appears (written by Archbishop Parker), reads thus: "Search yee the Scriptures, for in them yee think to have eternal life, and those they bee which beare witness of me."

The archbishop then refers to the various translations which had followed one another in such rapid succession and requests the reader "Not to be offended with the ambiguity of translations, since no offence can be justly taken for this new labour, nothyng prejudicing any other man's judgment by this doying, nor yet hereby professing this to be so absolute a translation as that hereafter myght followe none other that myght see that whiche as yet was not understood." In this edition was also retained Cranmer's prologue. The translators of the Authorized Version probably selected from the eight folio editions of the Bishop's Bible this edition as their basis for the Authorized Version of 1611.

An edition of the Bible was printed in English at Geneva, by John Crespin; the Psalms of David were printed in Dutch by A de Solemne, and an edition was printed in Latin at Lyons, by Frellonius. An edition of the Bible was printed in Latin and French at Geneva, by Jacques Bourgeois, and at the same city the New Testament was printed in Greek, by Stephens. An edition of the Bible, annotated by Rene Benoist, was printed in Latin and French at Paris, by M. Guillard. A version of the Gospels, and of the Epistles, were made in Misteco, a language spoken in Oajaca, Mexico. This version was made by Benedict Ferdinand, but no portion of it is known to be extant. Owing to the

wide diffusion of the Spanish language in Mexico, and the establishment of schools in which Spanish is taught, the Spanish version seems to be the most available to all the natives of this vast territory.

1569.

Another edition of the Bishops' Bible was published in English at London, by Richard Jugge. This edition is very interesting, as showing the transition from the old to the new mode of division, for it combines the two. The letters of the alphabet are placed down the sides of the chapter which are not separated into verses, but the numbers are intermingled with the text. On the title-page is a picture of Queen Elizabeth sitting on a throne with the emblems of Justice on one side, and Mercy on the other. A representation of the Creation is over the first chapter of Genesis, and the initial letter is set within Archbishop Parker's Coat of

Arms, impaled with those of the See of Canterbury. In the next chapter is a map of the Garden of Eden, as seen in imagination, giving the relative positions of the four rivers. To the twenty-seventh chapter of Leviticus is appended a table showing the degrees of kindred, and of "affinitie or aliaunce of matrimonie" by which it was intended to prove that the Church of England was not afraid to uphold the laws of God on this subject. Many of the renderings of this edition are peculiar, and in Psalms XLV., 9; the verse reads thus: 'Kings' daughters . are among thy honorable women, upon thy ryght hande standeth the queene, on a ves-ture of golde of Ophir.'" The notes appended read as follows: "Ophir is thought to be the Llande in the West coaste of late found by Christopher Columbo, from whence at this day is brought most fine golde."

CHARLES W. DARLING.

To be Continued.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XVII.

1569.

AN edition of the Bible was printed in Spanish at Basle, by Cassi de Reyna, a Spanish Calvinist, who after devoting twelve years to the preparation of the work, published this edition with the assistance of several clergymen of that city. Reyna is believed to have been a Protestant although several expressions in his preface, introduced, doubtless, to conciliate the Catholics, might lead one to a contrary opinion. He translated chiefly from a Latin version of Pagninus which he avowedly preferred to all other versions. He also referred continually to the original texts, and derived some aid from the Judeo-Spanish version printed at Ferrar.

An edition of the Polyglot Bible of Bomberg was printed at Antwerp, by Plantin. Upon this work Rabbi Jacob ben Chajim spent years in revising the Masora, word for word. On the title page is printed "Biblia Sacrie Hebraica Chaldaice, Græcos et Latine, Phillipi II." A copy is preserved in the library of the Corpus Christi College, at Cambridge, England; and to the distinguished libra-

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rian of that college the writer herewith tenders his thanks for much valuable information furnished.

An edition of the Bible was printed in Hebrew and Greek, at Lyons, by Tornasius, and an edition of the New Testament passed through the press of Gryphius in the same language, and in the same city. An edition of the New Testament was printed in Latin and French at Paris, by Chesneau.

An edition of the New Testament in Greek, Latin, and Syriac, was printed at Geneva, in folio, by Stevens. Hebrew types, with each language in Syriac, were used for the work.

An edition of the Bible was printed in Latin at Antwerp, by Steelsius.

1570.

An edition of the Bible was printed in Hebrew and Latin, at Antwerp, by Plantin, and another at Lyons, by Hans Franck.

An edition of the New Testament (Erasmus) was printed in Greek and Latin, at Basle, by Perna.

An edition of the Bible was printed in French at Lyons, by Seb. Honore. This edition is very rare, and seldom mentioned by bibliographers. The

Psalms of David are put to rhyme, and the music noted. A copy is in the possession of the Society of Protestant French History, at Paris, France.

An edition of the New Testament was printed in Latin, at Antwerp, by Arnold Birckmann. A copy which formerly belonged to Prince Henry, is now owned by Mr. Henry Stevens.

The Socinian Bible was translated into Polish, by Budny, a Unitarian clergyman. This translation made from the original texts, was published at Nieswiez, in Lithuania. Only three copies of this version was supposed to be in existence. Lælius Socinus, the founder of the Socinian sect, was born at Sienna, in 1525, and studied divinity and the languages. He soon acquired an excellent knowledge of Greek, Hebrew, and Arabic, and by deep investigations he discovered the fallacy of the Romish church. After traveling through Germany, France, England, and the Netherlands, he finally settled at Zurich. In this retreat he became the friend and associate of Calvin, Bellinger, Beza, Melancthon and others, but a difference of opinion with respect to the Trinity, soon arrayed his former friends in hostility against him. Calvin reprovved with much severity the strange sentiments which Socinus entertained, and the latter finding himself in the midst of theological animosity, had the good sense to avoid discussions. He had seen Servetus dragged to the stake, dreaded

the resentment of his opponents, and having no desire to provoke them to further acts of violence, he left Zurich and made his way to Poland. There he disseminated his opinions unmolested, and his tenets, though not very widely spread by him, were afterwards more fully disseminated by his nephew Faustus, who had been educated under his care.

1571.

The Gospels were printed in Anglo-Saxon, in London, by John Daye.

The Evangelists, done from the ancient vulgate before it was revised by St. Jerome, were published by Matthew Parker, Archbishop of Canterbury. The text of this edition was from a manuscript found in the Bodleian Library, at Oxford, and the preface was written by John Fox, the martyrologist.

The first book printed in the Basque language was the New Testament, published at La Rochelle, by Pierre Haultin, and dedicated to Jeanne d'Albret. It was translated by John de Licarrague, a clergyman of the Reformed Church, and a native of Bearn, an old province of France, of which the capital was Pau. More than two centuries elapsed before any other edition of the New Testament was printed for the Basque people, and soon after the commencement of the present century it was found impossible to meet with a single copy among them. One copy, however, had been providentially placed by a French refugee in the

library of the University of Oxford, and from this copy the B. and F. Bible Society printed an edition in 1825. The French dialect of the Basque language, as spoken in the southwestern extremity of France, does not differ much from Spanish Basque either in structure or vocabulary, the district in which it is made use of is comprehended in the department of the Lower Pyrenees, and in parts of the neighboring departments of the Upper Pyrenees, where it is still the language of the peasantry. The origin of the Basque people, or the Euskarians, is unknown, but the Iberians, who peopled Spain at a very remote period, were once a powerful race, and there is a great similarity between the names used by the Basque people and those made use of by the Iberians. The Iberians are supposed to be the aborigines of the Spanish peninsula, who gave it the ancient term of Iber. This was the name of the river Tinto, between Guadiana and the river Guadalquivir which Pliny calls Urum. In some of its characteristics the Basque exhibits remarkable traits of analogy with Mantchou, Finnish and several distinct families of languages spoken in the north of Europe and Asia. Like them it has no difference of terminations in nouns and pronouns to mark the variation of gender, and like them subjoins prepositions and pronouns to nouns and verbs. It differs from them, however, in the abundance of its inflections, and its use of auxil-

iary verbs. Many Sanscrit words exist in Basque, but in the collocation of those words the Tartar form is the most observable. These Sanscrit derivations are usually divested of their initial consonant and made to commence with a vowel, for Basque is emphatically a vowel language.

The earliest and most important monument of the Alemannic, or Old High German language, which has been transmitted to our times in print, is a Harmony of the Gospels composed by Otfrid, a Benedictine monk of Weissenburg in Alsace. The original manuscript from which the printing was executed dates back to the year 870, and the gradual transition of Alemannic into pure High German may be traced by means of the Alemannic version of the Psalms. This was the work of Notker, abbot of St. Gallen, who is said to have undertaken it for the benefit of the monks under his care.

An edition of the Pagninus Latin Bible was printed in folio, and to it was added the Hebrew text of the Old Testament, and the Greek of the New Testament.

In the number of Latin Bibles of this date may also be mentioned a version of Pagninus rendered literal by Montanus.

An edition of the Bible was printed in Greek, Latin and Syriac, at Antwerp. A copy is in the possession of the American Antiquarian Society at Worcester, Mass.

An edition of the Bible, embellished

with many handsome colored engravings, was printed in Latin by Rovilius.

1572.

A reprint of the Bishops' Bible—sometimes called Matthew Parker's Bible—was published in large folio, with corrections and prolegomena. In this edition there are many differences from that of 1569; and in every edition of this Bible, excepting the editions of 1574 and 1578, various alterations have been made. In the first chapter of St. John, this edition varies in thirty places from the edition of 1602.

An edition of the Bible was printed in Latin at Venice, by Juntas; and one in the same language at Antwerp, by Steelsius. A copy of each is in the collection of Mr. H. J. Atkinson.

An edition of the Polyglot Bible, edited by Monfanus, a professor in the University of Alcalá, was printed at Antwerp by Plantin. A copy is in the library of Mr. S. B. Pratt.

An edition of the Bible was printed in Latin at Antwerp by Taverner.

1573.

The Acts and Epistles were printed in the old Slavonic dialect at Leopoldstadt by Fedoroff. Two decades prior to this time, the Czar, Ivan Vasilievitch, caused a revision of the Slavonic text to be undertaken, with a hope to rectify the errors which had crept into it through the ignorance or carelessness of transcribers. A printing office was established at Moscow by the Czar for this

purpose, and the direction of the work was confided to Hans Bogbinder, a Dane. The printing was committed to Ivan Federoff, Deacon of the Hostun Cathedral, and Peter Timofeef. Although the revision was commenced by royal command, yet it excited much hostility; and the printers, having been accused of heresy and magic, were compelled to flee from the country.

An edition of the Bible, with annotations, was reprinted in Latin at Basle. The version was that of Castillion. A copy is in the library of Corpus Christi College, at Cambridge, England.

An edition of the Bible was printed at Paris, by Niellius, and the Psalms of David were translated from the Hebrew into Latin by Pellegrin Heri. The typographical work was done at Venice by Ziletti.

An edition of the New Testament was published in French at Paris by Kerver.

Another edition of the Bishops' Bible was printed in London by Richard Jugge, who had previously dedicated his authorized revision to Edward VI.

An edition of the Bible was translated from the Latin into French by the theologians of Louvain, and printed at Antwerp by Plantin.

1574.

Still another edition of the Bishops' version was published, and an edition of the Psalter in Greek was printed at Antwerp.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XVIII.

1576.

An edition of the New Testament was printed in Dutch at Antwerp by Wouters, and an edition of the Bible was published at Wittenberg by Hans Krafft.

The New Testament was translated from the Greek by Theodore Beza and printed by Christopher Barker. It contained a short exposition in English by L. Tomson. This is the first edition of Tomson's revision of the Genevan Bible.

1577.

An edition of the Bible in Bohemian was printed at Prague by an unknown printer, and the New Testament passed through the press of Plantin at Antwerp. The latter was profusely illustrated by Borcht and printed in German. A copy is in the public library at Ypres.

1578.

An edition of the Genevan Bible was printed in English by Christopher Barker. This is the only edition in which the Psalter was given side by side in two versions. One of these

versions was the regular Genevan text, and the other was the text of the Great Bible, as used in the English church liturgy. It was evidently an attempt, made in the Puritan interest, to lead to a sanction by use of the Genevan version. The edition was suppressed.

An edition of the Bible, translated from the Latin into French, was published at Antwerp by Plantin. In the year 1546, Charles V. had forbidden all translation into French of the Bible; and such work, therefore, during his reign, was usually performed in the Pays-Bas.

An edition of the Bible was printed at Lyons in Latin by Gryphius. It contained many fine illustrations, some of which have the monogram of Hans Franck.

An edition of the Bishops' Bible made its appearance again in this year; and an edition of the Bible was printed in Venice by Bevilaqua's successors.

An edition of the Bible was printed in English at London by Parker.

1579.

An edition of the Bible was pub-

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lished in Latin at Frankfort by Tremellius, a Protestant divine, born of Jewish parents at Ferrara, in 1510. He was converted by Peter Martyr, and, after visiting England and Holland, he settled at Heidelberg, where he was appointed Hebrew professor. He was afterwards made professor of Hebrew at Sedan, where he died in 1580. This translation of the Bible has been much esteemed by Matthew Poole and others. It was afterwards corrected by Junius, and on account of its close adherence to the Hebrew, the Old Testament of this version has been frequently reprinted. Junius, or Du Jon, was a professor of divinity at Leyden, and studied at Geneva, where he taught a school for his support, but at the age of twenty he was made minister of the Walloon church at Antwerp. The violent contest between the Papists and Protestants, however, proved to him disagreeable; so he left Antwerp and became chaplain to the Prince of Orange. Afterwards he read public lectures at Neustadt and Heidelberg, and then visited France, where he was kindly received by Henry IV. He died at Leyden in 1602. His publications were sixty-four in number, the best known of which is his version in Latin of the Hebrew Bible.

An edition of the Bible was printed in English and Scotch at Edinburgh by Alexander Arbuthnot. On the title-page, above the imprint, is a wood-cut representing the arms of Scotland, and on the second leaf is

inscribed: "To the Richt Excellent heich michtie Prince James the Sixt. King o' Scottis." On the eighth leaf is an exhortation signed by T. Grashop. This is the first edition of the Bible printed in Scotland, and in the press-work valuable assistance was rendered by Bassandyne. It is the Genevan version, in Roman type, with double columns and marginal notes. There are the usual wood-cuts in Exodus to be found in most of the early Genevan versions, and at the end of Ezekiel is a plan of Solomon's Temple.

Brucioli's version of the Bible in Italian during this year passed through eleven editions. Anthony Brucioli, a native of Florence, was banished from his country for opposing the house of Medicis. When restored by a revolution to his native city, he drew upon himself much odium by advocating the opinions of Luther. He therefore retired to Venice where he published in 1532 his translation of the Bible, in Italian, which has a prolix commentary and was called by the monks heretical.

An edition of the Bible was printed in English at London, by Christopher Barker.

1580.

An edition of Beza's Polyglot New Testament was printed by Stevens. Theodore Beza, born at Vezelay in Burgundy, was a zealous Protestant, and was educated at Orleans under the care of Melchoir Wolmar. In 1549 he was elected to the Greek pro-

fessorship of Lausanne, where for ten years he was recognized as an accomplished scholar. In 1559 he settled as a Protestant minister at Geneva, where he became the friend and associate of Calvin. He was delegated by the University of Geneva to the conference of Poissy, and his abilities and moderation commanded universal respect. He attached himself to the Duke of Conde during the civil wars of France, and was afterwards engaged as a zealous advocate in the Synods at Rochelle, Berne, and Montbéliard. His intense studies and labors which his whole life was absorbed, early shattered his constitution, and after eight years of declining health, he expired October 13, 1605.

An edition of the New Testament and Psalms in Slavonic, issued from the Moscow press. Constantine, Duke of Ostrog, formed the novel design of publishing an edition of the entire Scriptures at his own expense, as the most effectual means of silencing the controversies then in agitation between the Greek and Roman churches. In order to secure the accuracy of the text the duke made an extensive collection of Slavonic MSS. He also caused the Slavonic text to be collected with that of versions in other languages, but so many discrepancies were brought to light by this collection, that he abandoned his design. Stimulated by these difficulties, he secured the aid of learned men from Italy, Greece, and Constantinople,

and together they produced this edition.

An edition of the Bible was published in Latin at Antwerp, by Plantin, a copy of which is in the possession of Mr. S. B. Pratt.

Tramellius and Junius published another edition of the Bible in Latin. The typographical work was done at London, by Middleton.

An edition of the Bible was printed in Greek and Latin at Geneva, by Stevens, and one in the same language, at the same place, by Estienne.

An edition of the Bible was printed in English at London, by Barker. The New Haven Colony Historical Society reports a copy in its library which contains a concordance, and Sternhold & Hopkin's version of the Psalms. The title page reads thus: "Printed by John Day, dwelling over Aldersgate." This book belonged to Jacob Hurd, in 1716, and was purchased by Samuel Blodget at auction in 1776.

1581.

An edition of the Bible was printed in Latin at Lyons, by Ruilius. A Bible was printed in the language of the Muscovites. It was translated from the Greek by St. Cyrill, the apostle of the Slavonians. This old version being obscure, Ernest Glück, who had been carried a prisoner to Moscow after the taking of Narva, undertook a new translation. This work was interrupted by his death in 1705, and the Czar, Peter

appointed several divines to finish the translation.

In this edition of the Slavonic Bible which left the Ostrog press, the editors did not merely adopt the text of the Moscow edition, but consulted the Greek MSS. which had been brought for the purpose from Greece. The Slavonic version Dobrovsky pronounces to be very literally translated from the Greek, the Greek construction being frequently retained where it is contrary to the genius of the Slavonian, and it resembles in general the most ancient MSS. In the Gospels it agrees with the Codex Stephani more frequently than with any other Greek MSS. In Catholic Epistles it agrees in general with the Codex Alexandrinus. In the Acts and in the Epistles of St. Paul, it agrees with the most ancient MSS. The controverted passage, 1 John v, vii., is not found in any MSS. of the Slavonic version, and was therefore omitted in the Ostrog edition. In all modern editions, however, it is admitted into the text.

1582.

An edition of the Douay, or Douai, New Testament was published at Basle. The first edition of the English Roman Catholic New Testament, called the Rheims and Douay version, was printed at Rheims by John Fogny. It was faithfully translated into English out of the authentic Latin, according to the best corrected copies of the same, and diligently compared with the Greek and other

editions in divers languages. The notes, by Rev. G. Leo Haydock, are very curious and valuable, as showing the temper of theological disputants in the latter part of the sixteenth century. Charity toward those who differed was a doctrine not inculcated. The translators had been connected with the University of Oxford, but, on the accession of Queen Elizabeth to the throne, they fled to the continent, and found refuge in the English Roman Catholic College at Rheims. The principal translator was Gregory Martin, a Fellow of St. John's College, Oxford. His translation rendered into English excited great opposition, and many copies were confiscated. Thomas Cartwright was solicited by Secretary Walsingham to refute it, but Archbishop Whitgift prohibited Cartwright from proceeding, as he was a Puritan, and the archbishop appointed Dr. Fulke in his place. On the other hand, the Council of Trent, in 1546, declared the Vulgate to be the true text of Holy Scripture, and pronounced its anathema on any edition of the Bible which did not conform with this requirement. This edition, made in the interest of Rome, was printed for the perusal of English-speaking Roman Catholics, and to counteract the influence of other English versions. For translating from the Vulgate instead of from the original, the reason is given that Augustine commended the Vulgate, and it was declared to be better than either the Latin or Greek

texts. The council of Trent maintained that the New Testament had suffered much at the hands of the first heretics; and in the Old Testament the Latin was used in preference to the Hebrew, because the original text had been greatly corrupted by the Jews. There has been no standard and specially authorized edition of the Douay Bible; and great liberties have been taken with the first English text. Cardinal Wiseman is reported as saying: "To call the Roman Catholic version in use, the version of Rheims and Douay is an abuse of terms." The fact cannot be disputed that the Rheimish Testament and Douay Bible added very much to our vocabulary; for the translators boldly transplanted many words for which they could find no adequate translation from the Latin into English, and thereby enriched our language. The real character and object of this version can only be ascertained from the preface and notes, as the text does not contain many real departures from the Vulgate, although a studied obscurity involves the entire edition. A great number of Greek words are left untranslated, and the notes were so objectionable that now they are usually omitted in reprints. The text has been frequently revised and printed for distribution among Roman Catholics, and from time to time it has been rendered more conformable to our own authorized text. In some editions which had been previously printed,

and which were said to be faithful translations of the Hebrew and Greek Scriptures, severe attacks had been made upon the faith of the Roman Catholic church. This doubtless accounts for the origin and character of the marginal glosses which appear in this version.

An edition of the Bible was printed in English at London by Barker, and a Bible in Latin passed through the press of Plantin at Antwerp.

An edition of the Bible was printed in French at Lyons by Honore, and a translation of the New Testament in French was made by the theologians of Louvain, which was subsequently revised by the clergymen of Paris. It was printed at Lyons by Pillehotte.
1583.

An edition of the New Testament was printed in Latin at Lyons by Gryphius, and another in English at London by Barker.

An edition of the Bible was printed in Latin at Venice by Bevilaqua, and one in Greek at Antwerp by Montanus. Benedict Arias Montanus was born in 1528 at Fraxenal de la Sierra, near Badajos, Spain. After acquiring a perfect knowledge of ancient and eastern languages, he traveled through France, Germany and England and the low countries, to learn the living tongues; and on his return to Spain he was employed by Philip II. in the publication of a Bible which has already been mentioned, and was printed in 1571. The work was attacked by various, but the Spanish

king was sensible of the merits of the author, and offered him a bishopric, which he refused, preferring the peace of solitude and retirement to ecclesiastical dignities. His writings were numerous, and among them were some critical tracts and commentaries

on the Scriptures.

An edition of the Bible was printed in Latin at Antwerp by Plantin; and in this edition the theologians of Louvain again rendered valuable assistance with the translation.

CHARLES W. DARLING.

(To be Continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XIX.

1584.

In this year Plantin published an edition of the Psalms of David in Greek and Latin; and the Acts of the Apostles were printed in Greek and Latin at Paris by Benenatus. It was dedicated to Henry III.

An edition of the Bible was printed in Wendish at Wittemberg by Hans Kraffts Erben. Attempts seem to have been made at an early period to translate portions of the Scriptures into this language, and during the previous decade a translation of the Seven Penitential Psalms was attempted by an unknown pastor of one of the churches. The Latin term *Venedi*, with its corresponding German form, *Wenden*, originally applied indiscriminately to all the members of the Slavonic family, has become the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. Lusace, as it is called in French, was an ancient territory of Germany, divided into the margravates of Upper and Lower Lusatia. It originally belonged to Bohemia, but subsequently it fell

to Saxony, and remained with it until 1815, when Russia received the whole of Neider Lausitz. The dialect of Upper Lusatia closely resembles Bohemian; and that of Lower Lusatia is more like Polish. In both dialects, the use of the article and various peculiarities of construction have been borrowed from the German; yet, the characteristics of the original Slavonic are still so fully retained as to make the language spoken by the peasantry easily understood by Russians. The German language, however, is very generally used by the wealthier classes, and will, in all probability, eventually supersede the Wendish.

An edition of the Bible was printed in Icelandic and published by some of the inhabitants of Iceland, among whom was Thorlakson. The ancient language of the Scandinavians was planted in Iceland by the Norwegian refugees in the ninth century. The insular and remote position of Iceland, and its consequent isolation from intercourse with other nations, have caused the language to be preserved in the utmost purity; and so few are the changes which the lapse

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of time has effected in its structure, that the humblest Icelandic peasant can read and understand the most ancient written documents extant in the island. By means of the Icelandic, the connection of the Scandinavian was intimately associated with the Gothic, Alemannic, Francic and other cognate dialects. No version of the Scriptures was made in Icelandic before the Reformation, although the ancient compendium of Scriptural history, entitled the *Stiorn*, has sometimes been mistaken for a Biblical translation. Oddur Gotshalkson, son of a bishop of Holum, was the first person who attempted a version of the Bible in the Icelandic language. Although a native of Iceland, he was educated in Norway, at which time his attention was arrested by the truths which were then exciting a general sensation throughout the north of Europe. It is said that for three successive nights Oddur prostrated himself before the Father of Lights, beseeching Him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were sent from Heaven. The result of his prayers and meditations was a deep-rooted conviction that the cause of the reformer was the cause of God; and, with the view of obtaining further information, he repaired to Germany, for the purpose of attending the lectures of Luther and Melancthon. On his return to Iceland, he entered upon a translation

of the Scriptures; and, to avoid persecution, he commenced his labors in a cow-house, remote from the habitations of men. He completed a version of the New Testament, but, finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation was made from the Vulgate, except in a few passages where Oddur mistrusted that version, and where he consequently followed Luther. Besides the New Testament, Oddur is believed to have translated a portion of the Old Testament; but the only part of this latter translation which he committed to the press was the fifty-third chapter of Isaiah, printed at Copenhagen, with short expository notes, at the close of the sixth decade of the sixteenth century.

Four years later, Olaf Hialteson, the first Lutheran bishop of Holum, published the Gospels and Epistles in the order appointed to be read in the churches; but this was simply a reprint from Oddur's version. There followed a translation of the Proverbs of Solomon and the book of Sirach, which were published at Holum, by Gissur Eincerson, the first Lutheran bishop of Skalholt. This version of the Proverbs was made from Luther's translation, except in a few passages where it follows the Vulgate. At length the entire Bible was printed in Icelandic, at Holum, as stated above, and the work was conducted by Gud-

brand Thorlakson, bishop of Holum. It is not known what share this prelate had in the translation, but the expenses of the edition, which consisted of one thousand copies, were met partly by a munificent donation from Frederick II., of Denmark, and partly by the collection of a rix-dollar from every church in the island. This version has been called a faithful mirror of Luther's version, and on account of the purity of its diction it is still held in high esteem.

An edition of the entire Scriptures in Carniolan, was printed under direction of Dalmatin in parallel columns with the German text. This edition was designed for the Protestants of Carinthia and Carniola. This dialect is spoken in the Austrian provinces of Carinthia, Carniola, and

Styria. It bears a strong resemblance to old Scalvonic and has been vernacular in those regions since the fifth century, but was not put in written form until about the time of the Reformation. Truber, a canon in Carniola, was the first to write in this dialect. In the prosecution of his zealous labors he met with opposition so strong that he was compelled to take refuge with Christopher, Duke of Wurtemberg, who had opened an asylum in his dominions for the persecuted. Here Truber completed the translation of the New Testament into Carniolan, which he had commenced some time previously. He translated from the Latin, German and Italian versions, for he was unacquainted with the original Greek.

CHARLES W. DARLING.

(To be Continued.) *

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XX.

1585.

An edition of the "Bishop's" Bible was printed in English at London by Christopher Barker, and one in Latin at Frankfort by Feirabendi. An edition of the Bible was printed in French at Lyons by Harlemius.

1586.

Cardinal Caraffa, by order of Pope Sixtus V., published an edition of the MS., bearing the name of "Codex Vaticanus." The Cardinal and his associates at Rome were employed nine years upon this work, which is sometimes called the "Sixtine" edition. This printed edition of the Septuagint is one of the most ancient and important versions of Scripture. The text has been frequently reprinted, and it may be called the *textus receptus* of the Greek Testament Scriptures.

1587.

An edition of the "Pagninus Bible," printed in Hebrew, Greek and Latin, was a reprint of the 1542 edition of Francis Vatablus. A copy is in the library of Corpus Christi College, Cambridge, England.

An edition of the Bible was printed in English at London by Barker, who in the same year published an edition of the N.T.

An edition of the Bible was printed in Bohemian at the private printing establishment of Count Zerotin in Kralice, near Brunn, Moravia. An edition of the "Hutter" Bible was reproduced at Hamburg, and three times reprinted. Leonard Hutter, born at Ulm, 1563, was a learned divine, educated at Strasburg, Leipsic and Jena. He was for a time theological professor at Wittenberg, and later rector of the university. He was a strenuous adherent to the principles of Luther, and wrote several theological works, among which may be named *Compendium Theologæ*, *Libri Christianæ Concordiæ*, and *Collegium Theologicum*. He died of a fever in 1616. A copy of this Bible is in the possession of Mr. Mendes Cohen, corresponding secretary of the Maryland Historical Society.

An edition of the Bible was printed in Latin at Antwerp by Plantin, and a French Bible was published at Geneva by a publisher unknown to the compiler.

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1588.

Two more editions of the Bible were printed in French at Geneva, and the Psalms of David were published in Hebrew, Greek, Latin and Syriac at Paris by Peter l' Huillier.

An edition of the Bible was printed in Hebrew at Hamburg by Wolfius, and one in Latin at Lyons by Rovilius.

An edition of the Pentateuch in Hebrew passed through the press at Mantua. The first Welsh Bible was printed at London by the deputies of C. Barker. A Welsh translation was made from the original in the time of Queen Elizabeth, in consequence of a bill brought into the House of Commons for that purpose, and it was published by Georgius Dalmatinus. The Welsh is a dialect of the Celtic and is sometimes called the British language, on account of its former predominance in Britain. It was once diffused throughout the greater part of Europe, but now it is confined to certain sections of the British Isles. The Welsh is derived from the Cymric branch of the Celtic language at one time spoken throughout Germany, whereas Gaelic, Erse, and Manks probably owe their origin to the ancient language of Celtic Gaul. The great number of Latin words which enter into the Welsh vocabulary may in part be accounted for by the long supremacy of the Romans in Britain, to which cause may also be traced the adoption by the Welsh of the Roman characters which took

place at an early period, as is evident from the old inscriptions and legends on coins. To account for the numerous Celtic words which are detected in the Latin and Greek languages, we must resort to the hypothesis that the Umbri, the Oscii, and perhaps some of the other colonists of Italy and Southern Europe, were of Celtic descent. Mention is made of an epistle prefixed by Dr. Richard Davis, Bishop of St. David's, to an earlier Welsh version of the N. T., and it is stated that there was a version of the Pentateuch extant in the third decade of the sixteenth century, but no information is given respecting the translator. Several short portions of Scripture were also translated into Welsh, and printed during the reign of Edward VI., for the use of the Service Book compiled at that period. The Welsh Bible of the date above given contains a curious mistake in rendering the word vials—as viols (Rev. v. 8th). It reads, "Having every one of them harps and golden fiddles full of odour." Such unfortunate errors often have a tendency to reverse the meaning of the Hebrew and Greek texts, or to render them obscure. Dr. William Morgan, raised to the See of Llandaff, and later to that of St. Asaph, prepared a version of the O. T. in Welsh, from the Hebrew, and revised Salesbury's version of the N. T. He engaged voluntarily in this important undertaking and several eminent scholars rendered him valuable assistance. He printed

both Testaments with the Apocrypha in one folio volume. The work was divided into verses throughout, and was dedicated to Queen Elizabeth. This edition of 500 copies was printed in black letter. A copy is in the library of the Dean of Westminster.

A Latin version of the O. T. was made from the Greek and published at Rome by Flaminio Nobile.

An edition of the Bible was printed in French at Lyons by Mosano, and one in Italian at Venice, by Jolitos.

An edition of the Genevan Bible, printed in French, appeared again at Geneva, Switzerland. It was a reprint of the "Breeches" Bible, and contained corrections by the College of Pastors and Professors of the Reformed Church at Geneva. Beza, Goulart, Jaquemot, La Faye and Rotan were all engaged in this revision, and are said to have consulted the rabbinical writers, as well as the Latin versions of Munster and Tremellius. A copy is in the possession of Mr. W. H. H. Newman.

1589.

An edition of the New Testament was printed in Greek and Latin at Geneva by Stevens, and one, of the Bible, in English, at London by Barker.

It was not until the close of this year that an edition of the Bible in Danish was issued in folio at Copenhagen. Three years previous to this time a revision of the Scriptures had been commenced by the command of Frederick II. That monarch

wrote to the rector, professors, and others of the University of Copenhagen, ordering them to read carefully the version of the Bible which had been made in the reign of his royal father, to collate it with the Hebrew text, and where any defect was found, to amend and correct it. The heads of the University appointed the most learned divines of the day to execute this important undertaking, and the work was revised by Nicholas Hemmingius, whose name is famous in the ecclesiastical history of Denmark.

1590.

The first translation of the Bible into the Lithuanian dialect was made by Rev. John Bretkius, pastor of Labiau. He commenced the version in 1579, and continued it after he became pastor of the Lithuanian Church at Konigsberg. He did not live to see the work committed to the press, but deposited the MS. in the Royal Library at Konigsberg. Lithuania was formerly part of the ancient kingdom of Poland, and the Lithuanian dialect is now spoken only by the peasantry, Polish being the language of the middle and upper classes. Thus excluded from the influences of refinement, Lithuanian, which is closely allied to the old Prussian, has preserved its peculiar structure more faithfully than most of the other languages of its class.

Plantin, another of the world's most famous printers, published at Antwerp an edition of the Bible in

Latin. A version of the Bible, translated from the Vulgate, by Melchoir Brunos, of Cologne, was printed in German from an original MS. The New Testament, translated from the Syriac by Tremellius, with Beza's translation from the Greek, appeared in a second edition published in Latin at Geneva.

An Arabic Bible, without preface or title page, was printed in Rome by Raymond.

Pope Sixtus V., during this year, which was the year of his death, issued an authoritative edition of the Holy Scriptures, and threatened with excommunication any one who should vary from his text. Little did his friends think that so much power would be invested in this potentate, when they saw him as a boy tending the swine of a farmer. He was drawn from his obscurity by a cordelier, and placed in a school where his improvement was so rapid that he soon became a priest. Subsequently he was appointed a professor of theology at Sienna, where he took the name of Montalto, and distinguished himself as a preacher at Rome and Genoa. He afterwards went to Spain with Buoncompagno, and was raised to the rank of Cardinal by Pius V. On the death of Gregory XIII., the successor of Pius, the opinions of the conclave were divided, and as Father Felix Peretti (as he was then called) was regarded as a man of weak constitution, with

but a short time to live, he was accepted by the opposite factions as a proper person to settle the dispute of the rival parties. No sooner was the tiara upon his head than the weakness that he had hitherto feigned disappeared, and he threw aside the cane on which he had leaned. So remarkable was the activity which he displayed that the people could with difficulty believe him to be the same weak, helpless and languid Montalto. His first care was to destroy the robbers which infested the Pontifical States, and everywhere justice was administered with impartiality, and with celerity. Anxious not only to embellish Rome, but to immortalize his memory, he caused an obelisk to be erected which Caligula had brought from Spain to Rome, and after the labor of four months, this stupendous column, above one hundred feet high, was raised at the entrance of the Church of St. Peter. He fixed, by a bull, the number of Cardinals at seventy, and labored to improve the collection of the Vatican library; but his popularity was lost in the protection which he wished to afford Clement, the vile assassin of Henry III. of France. His third successor, Clement VIII., took hold of the "authorized edition" which Sixtus V. had issued, and published a very different text, professing merely to correct the errata of the Sixtine text.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XXI.

1591.

AN edition of the Psalms, from the version of Palladius, was published in Danish, at Copenhagen.

An edition of the Bible was printed in German, at Nuremberg, by Schwarzwælder; and an edition of the Gospel, in Arabic, was published at Rome, by Raymundi. The translation was directly from the Greek, and the type used for this purpose was owned by Lorenzo de Medicis, a descendant from the brother of the great Cosmo, the founder of that illustrious family. Lorenzo courted popularity by his patronage of literature, but he left a stain upon his name by causing to be assassinated Alexander de Medicis, whom Charles V. had appointed duke of Florence.

Another edition of Elsevir's Greek Bible was published at London, and an edition of the Bible was printed in Greek at Lyons, by Plantin.

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1592.

Pope Clement VIII. published in Latin, at Rome, what he termed a correct edition of the Bible issued by Pope Sixtus V., in 1590. In this edition, however, he does not explain the variations or show where they are to be found. Shortly after, another edition was printed, with additional alterations which became the standard Vulgate of the whole Romish church. It is not regarded as the genuine version of Jerome, and some renderings are palpably corrupt, so arranged to suit false dogmas. So many corruptions and variations had at a very early period crept into the received Latin text, that the Bishop of Damascus requested Jerome to undertake the work of a new version.

As regards the New Testament, Jerome confined himself mainly to revision, his aim being chiefly to restore and improve the text of the most authoritative version, removing corruptions by comparing the Latin

with such Greek manuscripts as were accessible, and refusing to have his New Testament called a translation.

With reference to the Old Testament, the work of Jerome may properly be called a translation, as he was governed more directly by the Hebrew than by the Latin. His work received ecclesiastical sanction and stood in the Roman Catholic Church as Holy Scripture, or as the authorized standard of God's word, and came to be known as the common version of the Vulgate. The Council of Trent declared the Vulgate to be the true text; the standard text being regulated by the edition authorized and approved by Pope Clement VIII.

An edition of the New Testament was printed in Jewish-German at Strasburg, and to it was appended a tract upon the conversion of the Jews. Although the language of the German Jews differs from pure German only in its being written in Hebrew characters, yet, as these Jews form an important and distinctive section of the dispersed people of Israel, the versions printed for their special benefit are entitled to a separate consideration. Until within the two past centuries the condition of the Jews settled in Austria was pitiable in the extreme, but they are now released from the persecutions by which their existence was in former times rendered wretched.

1593.

One of the most important editions of the Vulgate, recognized by all the authorities, is another edition of the Sixtine Bible, which in some respects resembles a Bible preserved at the Vatican. This Hebrew copy of the Holy Scriptures, at the Vatican, is so weighty that it requires two men to lift it, as the binding is of heavy metal. Manuscript notes within this book state that in 1512 the Jews of Venice offered for this Bible its weight in gold, but Pope Julian II refused the offer. Although raised by bribery, in 1503, to the height of his ambition, and called to fill the vacant chair of Pius III, he could not be purchased by a bribe, and yet he was willing to sign the league of Cambray, and thus place the Venetian States under an interdict. Consistency is a trait of character which is rare even with pontifical magnates. Great as a statesman and as a warrior, Julian had little claim to the meekness, benevolence and humility which should belong to the ecclesiastical character.

An edition of the Bible was printed in Latin, at Tübingen, by Gruppenbach. The celebrated university of this place had among its earliest professors some of the great Reformers, among whom were Melancthon and Rauchlin.

1594.

An edition of the Bible was printed in English, at London, by the deputies

of Christopher Barker; and the Psalms of David, in Latin and French, went through the press of Mettayer at Paris.

1595.

An edition of the Bishop's Bible was printed in English, at London. A copy is in the library of the Theological Seminary at Princeton. An edition of the New Testament was printed in Greek, at Leipsic, by Crispini. A copy is in the New York State Library at Albany.

1596.

An edition of the Bible was printed in Greek, Latin and German, at Hamburg, by David Walder. This Bible is called the "Tomus Secundus" of the Tetraglot Bible, because it is a triglot version intended to be added to Hutter's Hebrew Bible, and thus to compose a Polyglot Bible in four languages.

An edition of the Bible was printed in Saxon, at Hamburg, by Jacob Lucium den Jungen, upon the title-page of which is a representation of the Elector and Luther witnessing the baptism of Christ by John. Although no version of the pure old Saxon exists, yet this ancient dialect possesses a harmony of the Gospels translated in the ninth century, which must not be passed without notice. The language in which it is written has been spoken from time immemorial in Northern Germany, and by the Saxons who emigrated from thence to Britain, but in consequence of their residence there it

underwent modifications. Those who remained in the fatherland preserved the purity of their language, and the original vernacular idioms of our Saxon progenitors are still to be heard with comparatively little variations among the peasantry of Hanover, Holstein, Sleswick, Mecklenburg, Magdeburg, Brandenburg, and Pomerania. The old Saxon, or old Low German, was probably cognate with the Gothic, for it is impossible to determine which has the stronger claim to antiquity. From the close similarity of structure which prevails between these two dialects, the Friesic and the Alemannic, or old High German, we may infer that at some very remote period they all branched off from the language originally common to the whole Teutonic family. The most flourishing period of the Old Saxon was that immediately preceding the Reformation, and many have regretted that the High German dialect should have been substituted throughout Germany as the language of the educated classes, to the exclusion of the Low German dialects, and now confined to the poorer classes. This ancient Harmony, written by an unknown author, bears the title of "Heliand," or the "Healer," a name which came from King Alfred, who said: "He made His people to be healed from their sins." The Heliand, written in alliterative lines, adheres quite closely to the original, and to the biblical student it is of some importance from

its showing the interpretation affixed by the early Saxons to the various passages of Scripture in which the words and actions of the Saviour, when on earth, are recorded. Two manuscript copies of this poem have been preserved, although in a very mutilated condition. One of these copies belongs to the Cottonian Library, in the British Museum, and is marked Caligula A, VII.

An old tradition exists to the effect that this copy formed part of Canute's collection, and hence it is generally known as Canute's Bible, but there is no direct evidence that it was ever in the hands of that monarch. The other Codex was found at Bamberg, in 1794, by Gerard Gley, librarian in the cathedral at Bamberg, and the tome has since been removed to the library at Munich.

An edition of the New Testament was printed in Latin by le Preux, and a Bohemian Bible was published in Bohemia.

An edition of the New Testament was printed by Cyprian de Valera, and a Bible in Polish, of Luther's version, was published by certain Protestants, and dedicated to Uladislavus IV, King of Poland.

1597.

An edition of the English Bible was imprinted at London by the deputies of Christopher Barker, and an edition of the New Testament was printed in Greek at Frankfort. A copy is in the collection of the Maryland Historical Society. Hut-

ter's Bible was also reprinted in Hebrew, Chaldee, Greek, Latin and German. A copy is in the library of the Theological Seminary at Gettysburg, Pa.

1598.

An edition of the Psalms, from the version of Palladius was published in Danish, at Copenhagen.

An edition of the New Testament was translated out of the Greek, and imprinted at London, in English, by the deputies of Christopher Barker. This beautiful little volume is in clear pearl type, and is of the Geneva version. There are thirty-one lines on a full page, and the size of a page is two and five-eighths inches by one and three-eighths inches. The headings of the chapters and the marginal references are in italics.

An edition of the New Testament was printed in Latin and Greek at Geneva, and the Canticles in the Francic (from Willeram's MS. 1804) was edited by Merula, and published in German at Leyden.

1599.

An edition of the Bible was printed in Dutch at Antwerp by Jan Newrentorf and Jan van Keubergen.

An edition of the Genevan Bible was printed in English at London by the Deputies of Christopher Barker. There are no less than six editions of this Bible with the date 1599, all purporting to come from the same printer, and so closely do they resemble each other that it is difficult to distinguish them without having

them all in sight at the same time. A copy of one of these editions is in the library of the Buffalo Historical Society. An edition of the Bible was printed in Latin at Venice, and one in Greek and Latin at Heidelberg.

An edition of the Bible was printed in German at Wittemberg, and a Polish Bible, translated by Jacob Wuyck, was published at Cracow. This Bible designed for the use of Roman Catholics, and sanctioned by Clement VIII., is accounted one of the best European translations from the Vulgate. The language is pure and classical, though in some places slightly antiquated. Two other editions subsequently followed, but the three editions only comprised three hundred copies.

A revised translation of the Belgic version, according to the text of the Latin Vulgate, was made by the doctors of Louvain, and printed in Flemish at the celebrated Plantin press in Antwerp.

An edition of the Psalms, in German and Danish was printed in eight vo. at Lubeck.

Hutter's Polyglot New Testament was published at Nuremberg. The languages which it includes are: Hebrew, Greek, Latin, Syriac, German, Bohemian, Italian, Spanish, Danish, Polish and English. A copy is in the library of Trinity College, Hartford, Conn. During this year Hutter's Polyglot Old Testament made its appearance at Nuremberg in the He-

brew, Chaldee, Greek, Latin, German and Italian languages. In this edition the sixth language may more properly be called Slavonic, and not Italian, although the latter is mentioned on the title-page. A copy is in the New York State Library at Albany. Elias Hutter, a professor of Hebrew at Leipsic, first distinguished himself by his ingenious plan of printing a Hebrew Bible in which he had the radical letters struck off with solid and black, and the servile with hollow and white types, while the quiescents were executed in smaller characters, and placed above the line, thus exhibiting at a glance the root or elementary principle of each word.

Hutter's success in this undertaking led him to project a Polyglot Bible, and he commenced with the New Testament but found himself utterly at a loss for want of a Hebrew version. He therefore determined to supply the deficiency, and at the expiration of a year from the time he commenced, he produced a translation of the New Testament. He then proceeded with his original design and completed his Polyglot Testament in twelve languages.

An edition of the "Hutteri" Bible was printed in Greek, Latin and German, by Ebenezer Child, at Nuremberg. A copy is in the library at Trinity College in Hartford, Conn.

1600.

An edition of the New Testament was printed in English, at Antwerp,

by Daniel Vervliet. The translation is from the old Latin Vulgate, and at the end of each chapter there are annotations.

An edition of the New Testament was printed in English, at London, by R. Baker. Another edition of the Rheims New Testament was printed at Antwerp, a copy of which is with Mr. W. H. H. Newman.

An edition of the Bible in Latin was printed at Tubingen, a town of Wurtemberg, which has a history in connection with biblical research and work, second to none in the world.

Hutter printed, at Nuremberg, another edition of his Bible, similar to the one of the previous year.

1601.

An edition of the New Testament (Bishop's and Rhemish version) with notes by William Fulke, was printed in English, at London, by R. Barker. A copy is in the possession of Mr. H. J. Atkinson.

An edition of the New Testament was printed in Greek, at Frankfort, by Wechelianis.

1602.

An edition of the Psalms was published by Hutter, at Nuremberg, in Hebrew, Greek, Latin and German.

Another edition of the Bishop's Bible was printed in which differences from the first edition appear in at least twenty places. Take for example, 2 Kings, VII. The authorized version follows the text of this edition in ten of these variations, and adopts

only one of those of the Bishop's Bible of 1568. In the first of St. John this edition varies in thirty places from the edition of 1572. It was twice issued, the second time with a wood-cut border like that of the New Testament title. This edition was the basis of our present version, and does not present many improvements in the text found in earlier issues.

An edition of the "Breeches Bible" was printed in London during this year. A copy is in the possession of Mr. Horace Johnson. This edition was probably taken from the Bishop's Bible of 1568, and derives its name from its version of the story of Adam and Eve in the garden of Eden. After recording the transgression, it reads: "Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge-tree leaves together and made themselves breeches." That picturesque attire was changed to aprons in the version of King James, the present accepted version. King James' translators only made alterations of the Tyndale and Coverdale text, and of the Bishop's Bible, when it was found to be absolutely necessary. This quaint old Bible includes those Old Testament books that have since been relegated to the nebulous limbo of the "Apocrypha," and includes them without any mark of separation from those that are now accepted. There are the books of Baruch, of Susannah, of Jesus, the

son of Sirach, the book of Maccabees, Esdras, Tobit, Bel and the Dragon, etc., all figuring as a part of the divinely inspired Word. This Bible contains also the psalmody of Sternhold and Hopkins, and the Psalms of David in English verse.

A more remarkable work, however, as a curiosity of literature is a book in the library of Prince de Ligne, which was neither written or printed. The letters were all cut out of the finest vellum and pasted on blue paper. The precision with which these small characters are cut renders the book easy to read, and excites infinite admiration for the patience of the author. It bears the title of "*Liber Passionis Nostri Jesu Christi, cum characteribus nulla materia compositi.*"

The German Emperor, Rudolph II, is said to have offered, forty years later than this date, the enormous sum of eleven thousand ducats for this wonderful work of art.

A thorough revision, by C. de Valera, of de Reyna's entire version was printed in Spanish at Amsterdam. This revision was effected by means of a diligent comparison of the Spanish version with the original texts, and with other translations, particularly the French version of Geneva. De Valera was fifty years of age when he commenced this revision, and he completed it in his seventieth year. He was deeply attached to the principles of the Reformation, and

his corrections of De Reyna's text add greatly to the accuracy and value of the translation. He resided for many years in England, and graduated at Cambridge University. A copy of this Bible is in the Reference Library at Manchester, England.

A version of the New Testament was published by William O'Donnel, Archbishop of Tuam, a town in Ireland which prior to 1839 was the See of a Protestant archbishop. He was assisted in this work by Mortogh Cionga, a native of Connaught, who translated from the Greek. This folio edition was printed in Irish, and consisted of five hundred copies, the expense of which was defrayed by the province of Connaught, and by Sir William Usher.

Except in large cities, the Erse or Irish language is still spoken more or less in almost every part of Ireland, but it prevails more especially in Munster and Connaught. Although Roman Catholicism has now a preponderating influence, yet in Ireland, until the yoke of Popery was imposed upon it by England, there was a pure form of Christianity. The Erse is at present but little known except as the vernacular of an illiterate population, but it was once the language of science and literature. The English Saxons considered Ireland as the mart of sacred learning, and the monuments of Irish philosophy, poetry and history, have been handed down

from the tenth century. Erse belongs to the Gaelic branch of the Celtic language, but it is not known where it originated, for Gaul, Spain, Scythia, Iran, and even Troy, have all laid claim to the honor of having first sent colonists to Ireland. By Gaelic is understood not merely the Celtic dialect spoken in the Highlands of Scotland, but the tongue of

the Gaels, as the Irish call themselves, for the primitive Celtic is the ancient Irish. It is certain that this dialect of the Celtic has preserved its original purity from the period of its first predominance in Ireland, so that no elements which are not strictly Celtic can be detected in its composition.

CHAS. W. DARLING.

(To be Continued.)

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XXII.

The few words of Teutonic origin occasionally to be met with in Erse may be ascribed to the influence of the Scatti, a tribe of Scandinavian or Belgic origin, who, about the time that the Romans left Britain, acquired so much power in Ireland that the country itself became known by the name of Scotia, which name it retained until the Scoti transferred it to their settlements in North Britain about the end of the eleventh century. The Gaelic or Celtic dialect of Scotland, and that of Ireland, are still closely allied, yet they now diverge far more widely from each other than in former times. The Roman letters are often used in Erse compositions, but the Irish have an ancient alphabet of their own, the origin of which is very uncertain. It bears some resemblance to the Anglo-Saxon, and it has even been questioned whether the Saxons derived their alphabetical system from the Irish, or the Irish from the Saxons. It is probable that the Scriptures were translated into Irish soon after the intro-

duction of Christianity into the island, but we possess no definite account of any very early version. A manuscript containing the life of Moses and the patriarchs is described by Vallancey, which seems to be ancient, but it is rather an historical compendium, than a direct translation from the sacred text. There are no positive evidences of the existence of the Scriptures in Erse until the age immediately preceding that of Wickliffe, when a version of the New Testament is said to have been in the possession of Richard Fitzralph, a native of Dundalk, raised in 1347 to the See of Armagh, and hence sometimes called Armachanus. Fitzralph is himself thought to have been the translator of this version, and in his autobiography he relates how the Lord brought him out of the profound subtleties of Aristotle's philosophy to the study of the Holy Scriptures. Although he was remarkable for the boldness with which he opposed the corruptions of the Church of Rome, yet he was compelled by the turbulence of the times to conceal

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his new Testament. He deposited the precious volume inside one of the walls of his church, and wrote the following note on the final page:— "When this book is found truth will be revealed to the world or Christ will shortly appear." About one hundred and seventy years after his death the church of Armagh was repaired, when the manuscript was discovered in the place where it had been secreted. No vestige of it, however, exists at the present time, although Fox, in his "Actes and Monumentes," published in 1570, says: "I creditably heare of certayne old Irish Bibles translated long since into the Irish tong, which if it be true, it is not other lyke, but to be the doing of this Armachanus," and he adds: "This was testified by certayne Englishmen, who are yet alyve and have seen it."

A German translation of the Old Testament by John Eckius (1537) was published, the same being a corrected version according to the Sixtine edition of the Vulgate.

The first translation of the Scriptures in the Malayan language was made by John Van Hasel, a director of the East India Company. When he had completed a version of the Gospel according to St. Matthew, he delivered the manuscript to Peter de Carpentier, the chief director of the Company, and therefore this honor belongs to the Dutch. The kingdom of Menanghabon, in the central region of Sumatra, appears to have been the original country of the Malays,

but impelled by a love of adventure they possessed themselves at a very early period of the Malayan peninsula. Malayan is a branch of the ancient and widely extended language of which the fragments are to be found in nearly all the islands of the Pacific. The Polynesian language, which ranges from the South Sea Islands to the East, as far as Madagascar in the West, bears in the Malay tongue the same proportion as Anglo-Saxon does in English, and words borrowed from Sanscrit and Arabic occupy in it the same relative position as words derived from Greek and Latin do in our own language. Arabic has had an influence in the modification of this language, and nearly all the abstract terms, as well as the religious and political theories of the Malays are derived from the Koran. The Arabic characters have been principally employed in writing Malayan since the conversion of the Malays to Islamism in A. D. 1204. Roman letters are also used by this race of people, especially in some of the Dutch colonies, but this race of people were not far advanced in the science of reading old manuscripts and determining their age from the circumstantial evidence in the absence of any formal authentication. It was not until seventy-nine years after this date that Jean Mabilion, the founder of the science of palaeography, published his "De Re Diplomatica," which describes the character of letters used by all peoples from the earliest periods of time; the

data being the materials, bark, leaves, skin, paper, etc.

1603.

An edition of the New Testament was printed in English at Dort by Isaac Canin. This town of the Netherlands was the residence of the Courts of Holland, and the place where the Independence of the United Provinces was first declared. Here was held the famous Synod of Dort which anathematized the doctrines of Arminius, and was productive of much intestine disturbance in the Netherlands. A copy of this Bible is in the possession of Rev. Dr. Gott. An edition of the New Testament was printed in Dutch, at Cologne, by the heirs of Dietenberger, and an edition of the Rheims N. T., was published at Antwerp.

1604.

A version of Luther's German Bible, with copious notes, was translated by Johann Piscator from the Latin version of Junius and Tremellius, and was printed in Herbern, a village of Rhenish Prussia. This is known as the "Straff mich Gott Bible," from a mistranslation of Mark VIII : 12, 13. The typographical work was done by Christoph Raben. A copy is in the possession of Mr. Abram H. Cassel of Harleyville, Pa. The publication of Luther's version was the proximate cause of the production of many other German translations, some even by the enemies of the reformation

A revised translation of the Belgic version by the Canon of Louvain, was

printed in Flemish at Cologne.

An edition of the New Testament was issued at Copenhagen, and printed in Danish from the text of the 1599 edition. A letter from King Christian IV, was sent to the rector of the university with the request that great care be taken in order to have this edition as perfect as possible. The king eventually appointed Dr. Resen, bishop of Zealand, to superintend another revision of the scriptures. The old version was therefore again collected with the original texts, and several European translations were consulted.

An edition of the Bible was printed in French by Berjon, and an edition of the Bible in Danish was published at Copenhagen by John Paul Refenius, who also was a bishop of Zealand. This good bishop was evidently determined that the many Danes, affiliated with the people of this portion of the Netherlands, should have the privilege of reading the Bible in their vernacular, and he spent much labor in the preparation of this edition. He managed to find time for this work, notwithstanding the fact that his diocese was an extensive one, and comprised the islands of Walcheren, Beveland, Tholan, Duiveland and Schowen.

1606.

A version of the New Testament prepared by Armund Laurent, was published in Swedish at Stockholm.

The Bishop's Bible, which became the generally accredited version of the Scriptures in England, reached its nineteenth edition.

A French Protestant Bible was printed in folio at La Rochelle from the press of the heirs of Haultin, the index to which was prepared by Pastor Jaques Marlin. This is a beautiful reprint of the first thorough revision of the Olivetano-Calvanistic Bible, by the Venerable Compagnie at Geneva, under the guidance of C. B. Bertram. It is known as the Geneva edition of 1589, where the word l'Eternal is uniformly employed for the name of Jehovah. This volume is a large folio, bound in oak, and covered with leather stamped by hand with curved and rectilinear figures. A copy of this rare Bible is in the large and valuable collection of the "Societe de l'Histoire du Protestantism Francais," of which Baron Bon F. de Schickler is the honored president.

Calvin and Olivetan worked hand in hand together, although they did not always think alike. When Calvin left La March College he entered the service of Rome, and was noted for his devout attention to the rules of the church, never missing a single fast, a mass, or a procession. Soon he felt the breath of the gospel beginning to stir in the moral atmosphere, fanned by the teachings of Lefevre and Farel. He heard people talk of the Holy Scriptures as published by these men, but for a time he remained a strong adversary of the Reformation. His cousin, Robert Olivetan, was tinctured with what Calvin regarded as heresy, and these youthful friends had many long and earnest conversations, each

diligently seeking to convert the other. Olivetan urged upon Calvin to study the Scriptures, and following the advice of his friend he began little by little to see the hollowness of the forms he had been so scrupulously observing. In the summer of 1531, Calvin returned to Paris where he preached in the secret meetings of the evangelists, and taught the people from house to house as he had opportunity. At the opening of the Sorbonne in the autumn of 1553, Dr. Nicholas Cop, rector of the Sorbonne, was to deliver the annual address. He had shown himself friendly to the Reformation, and Calvin insisted that he should improve this opportunity to proclaim the gospel boldly in the face of France. The rector replied that he was a physician not a divine, but that if Calvin would write the address he would deliver it. To this plan Calvin consented and the address was written under the name of "Christian Philosophy." It declared that the remission of sins could only be obtained by the grace of God, and that Jesus Christ is the true and only Intercessor with the Father. The excitement produced by its reading was so great that Cop was summoned to appear in the Palace of Justice; but having been warned by a member of the Court that martyrdom would be his fate, he sought a safer home by escaping to Basle. Officers were then sent to arrest Calvin, and place him in the Conciergerie, but friendly students brought a rope and let him down from his room through a

window, and in the garb of a vine-dresser he fled to Angouleme where he spent six months in the home of Louis du Tillet. Availing himself of the library of his friend, one of the finest in France, he there began at the age of twenty-three, to write his Institutes, which D'Aubigne pronounced to be the best work of the Reformation. Proceeding from Angouleme to Noyan and Poitiers, he, in the presence of a Protestant congregation, observed true scriptural order. The Gênevan version was printed in English at London by R. Barker, and an edition of the Bible was printed in Latin at Venice. Among the curiosities of the English Bibles is a "Manufactured Edition," with a stolen title-page. The title-page of a Genevan Bible, also the first to the third chapters of Genesis, are applied into a discolored copy of the King James version. It is neatly done, with great skill, and requires the closest scrutiny to detect the fraud. Where the edges lap, a border of heavy red pigment hides the connection. This is one of the best imitations and would readily deceive many persons not possessing critical discernment.

1607.

An edition of the Lettish or Livonian Gospels is ascribed to Elger, a Livonian, who entered the order of the Jesuits, but it does not appear that this version was ever committed to the press.

An edition of the Bible in Danish

was completed at press, in 8 vo., at Copenhagen.

1608.

A portion of the Old Testament was printed in Latin at Antwerp by Montanus, and an edition of the New Testament, with notes, was published in the same language at Amsterdam.

An edition of Olivetan's and Calvin's version of the Bible was published in French at Paris, and portions of the Sacred Scriptures were translated by Dr. Daniels into Irish.

An edition of the Bible was printed in Dutch at Leyden by Jacobszoon and Bouwensszoon, and an edition of the New Testament was printed in Italian at Geneva by Diodati.

An edition of Barker's Breeches Bible was printed in London. A copy is in the State Library at Albany.

An edition of the Bible was printed at Geneva by Jean Vignon, a copy of which is in the collection of the Bible Society at Paris.

1609.

An edition of the Bible was printed in English at Geneva by Robert Barker, and an edition was printed in French at Lyons by Ancelin.

An edition of the Bible was printed in Italian at Venice, and one, containing many beautiful illustrations, passed through the press of de Bry.

An edition of the New Testament made its appearance under the supervision of Haultin. A copy is in the Bibliotheque de la Societe Biblique Protêtante de Paris.

An edition of the Douay Bible was printed by Lawrence Killam, a copy being in the possession of the Princeton Theological Seminary.

In this edition the word treacle, so printed in 1565, was changed to rosin (Jeremiah VIII : 22), and from such circumstance it obtained the name of "Rosin Bible." This is a companion translation of the Rheim's Version.

An edition of the New Testament was printed in Greek and Latin by Stoer, and the Psalms of David were printed in Latin and German at Cologne. There had been a time when to print the Bible in this city was to court death in the form of martyrdom, and, according to tradition, one of the ancient churches of Cologne was lined with the bones of martyrs slain during the reign of Diocletian. At this place a Roman colony was planted by the Emperor Claudius, here was the house where Rubens was born, and where Mary of Medicis died.

An edition of the New Testament was printed in Icelandic at Holm, and the type used was of large size adapted to the convenience of the islanders, who, owing to the high latitude, are much of the time forced to read by lamplight. It was not until this century that there were Bibles enough on the island to meet the wants of the population, and not more than fifty copies were to be found in Iceland.

1610.

An edition of the English Genevan Bible passed through the press of

Robert Barker at London. It was handsomely printed and remarkably free from typographical errors.

An edition of the Bible was printed at La Rochelle by Bruyn Schinckel.

An edition of the Montanus New Testament was printed in Greek and Latin, a copy of the same being in the Ypres Library.

Dr. Van Dyck writes that a version of the Psalms, made from the Syriac, was printed at Shuweir on Mount Lebanon. The boon conferred upon the Syrian churches in the multiplication of copies of the Scriptures has been highly appreciated, and our missionaries relate that much good has been done to the people of the East by the substitution of vital godliness for a merely outward form of religion.

An edition of the Peshito version of the Bible was printed in Syriac at the convent of St. Antoine, Lebanon. This standard Syriac translation of the Old, and a part of the New Testaments, made in the third century of the Christian era, is believed to be the work of Christian Jews.

1611.

An edition of the Holy Bible, newly translated out of the original tongues, was printed at London by Robert Barker. This is the standard issue of the English Bible, but there was another separate issue, and these two editions were the parents of millions of our Bibles. They are sometimes called the "Great He Bible," and the "Great She Bible," from their respective readings

of Ruth III: 15, the one reading "he measured six measures of barley, and laid it on her, and *he* went into the city;" and the other reading, "*she* went into the city." With regard to this authorized version, dedicated to King James I, it will be remembered that at the Hampton Court Conference between the Low Church faction and the Church party, it was agreed that a new translation of the Bible should be undertaken. The foundation of this work was laid by William Tyndale, whose translation of the New Testament was the true primary version. In this continuous work of authoritative revision three successive stages may be recognized; first, the publication of the Great Bible of 1539-41, in the reign of Henry VIII; next, the publication of the Bishop's Bible, by which name this English version was also called. It was translated from the Hebrew in the reign of James I, and a commission of fifty-four eminent scholars (subsequently reduced to forty seven) were selected for the work. They commenced their labors in 1607 and completed them in 1611. They were divided into six companies, with Bancroft, Bishop of London, as the chief director. Under him were Bilson, bishop of Winchester; Dr. Myles Smith, and a number of professors from Westminster and the Universities. The Old Testament and the Apocrypha were assigned to four companies, and the New Testament was placed with two companies, the one consisting of eight members sitting at Oxford, and the

other consisting of seven members sitting at Westminster. These several companies communicated with each other from Oxford, Cambridge and Westminster, the three centres at which the work was prosecuted. The fact that the New Testament was divided between two separate bodies of men, involved a grave inconvenience and was doubtless the cause of some incongruities. These probably would have been much more serious had it not been provided that there should be a final supervision of the whole Bible by selected members from the various companies. These supervisions were six in number, and the companies were occupied in the actual revision about two years and nine months. The study of the Authorized Version had to be very minute and critical, and the longer they remained at the work the more they learned to admire its simplicity, its power, its dignity, and its general accuracy. In the publication of this Bible, King James rendered some pecuniary aid, but the greater portion of the expense was sustained by Robert Barker. The first edition of this Bible can also be distinguished from the second by taking notice that in the first edition the words "Appointed to be read in the Churches" are omitted in the New Testament title, and the word Emorite is used instead of Amorite. In Exodus XIV: 10, there is a repetition, and in the headline of II Chronicles, 29 is 39.

In the second issue these errors are corrected, but it has some of its own,

one of which appears in Matthew XXVI, where Judas is substituted for Jesus.

The Greek text used in the translation of these editions seem to have been taken from the editions which made their appearance in the sixteenth century, and wherever any other reading was followed the rendering may be traced to the Latin Vulgate. The chief guide, however, for the translators were the Latin editions of Stevens and Beza, and to a certain extent the Complutensian Polyglot. These were founded for the most part on manuscripts few in number, some of which have become known only within the past two or three centuries. Their publication has called forth not only improved editions of the Greek text, but a succession of instructive discussions on the variations which have been brought to light, and on the best methods of distinguishing original readings from changes introduced in the course of transcription. The primary and fundamental rule under which this translation was made was thus expressed: "The ordinary Bible read in the churches, commonly called the Bishop's Bible, to be followed and as little altered as the truth of the original will permit. Translations to be used when they better agree with the text than the Bishop's Bible, Tindale's, Matthew's, Coverdale's and Whitchurche's Geneva." This rule, which was substantially the same as that laid down at the revision of the Great Bible, in the reign of Queen Elizabeth, was

strictly observed. The translators do not, however, appear to have returned very frequently to the renderings of the other versions named in the rule, where those versions differed from the Bishop's Bible, but they seem to have made much use of the German version. Their work shows also traces of the influence of a version not specified in the rules, which version is the Rhenish, made from the Latin Vulgate, by scholars conversant with the Greek original. Another rule, on which those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It said: "When a word hath divers significations that is to be kept which hath been most completely used by the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith." With this rule was associated another thus expressed: "The old ecclesiastical words to be kept and, the word *Church* not to be translated *Congregation*." This latter rule was carefully observed, but it may be doubted whether in the case of words that admitted of different meanings the instructions were very closely followed. In dealing with the more difficult words of this class, the translators regarded traditional interpretations, and the authority of the Vulgate, but as to the large residue of words which might properly fall under the rule they used considerable freedom. A third leading rule was rendered necessary by the experience derived from former versions. The words of this rule are as

follows: "No marginal notes to be affixed except for the explanation of the Hebrew or Greek words which cannot fitly be expressed in the text." Here the translators used some liberty in their application of the rule, for out of more than 760 marginal notes originally appended to the Authorized Version of the New Testament, only a seventh part consists of explanations or literal renderings, the majority of them being devoted to placing before the reader the alternative renderings which it was thought the passage or the words required. The notes referring to variations in the Greek text amount to about thirty-five. Of the remaining rules it may be sufficient to notice one which was consistently followed: "The names of the prophets and the holy writers with the other names of the text to be retained as nigh as may be according as they were used." Dr. Ginsburg narrates some amusing facts connected with the preparation of the Authorized Version. He says that one of the editions which King James declined to allow the revisers to use as a help, contained marginal notes considered by the king as heretical and republican. It was the one in which appeared a note to the passage in the Epistle of St. Peter: "Fear God, and honor the King." The note reads thus: "That depends upon circumstances. If the word of the king is in harmony with the word of God, obey the king, but if it is contrary to the word of God obey God rather than the king." When the fact is taken into consideration that

there was neither an English Grammar nor an English dictionary at the time when this work was performed, we must admit that notwithstanding its imperfections it is a marvel of perfection in the simplicity and beauty of its language.

The following versions of

THE LORD'S PRAYER.

will give a comparative view of the progress of Bible English:

O oure fadir that art in heuenes,
halwide be thi name;
thi kyngdom cumme to;
be thi wille don as in heuen and in earthe
gif to vs this day oure breed our other sub-
stance;
and forgeue to vs oure dettis, as we forgeue
to oure dettours;
and leede vs nat in to temptacioun,
but delyuere vs fro yuel. Amen.

—Wycliffe, (about 1380.)

O oure father which arte in heven,
halowed be thy name.
Let thy kyngdome come,
Thy wyll be fulfilled, as well in errh, as it ys
in heven:
Geve us this daye oure dayly breede.
And forgeve vs oure treaspases, even as we
forgeve oure trespassers,
And leade vs not into temptacion:
but delyuer vs from euell
For thyne is the kyngedome and the power,
and the glorye for ever. Amen.

Tyndale's Version.

Our father which art in heaven,
hallowed be thy Name.
Thy kingdome come.
Thy will be done, in erth, as it is in heauen.
Give us this day our dayly bread.
And forgiue vs our debts, as we forgiue our
debtors.
And leade vs not into temptation,
bvt deliuer vs from euill:

For thine is the kingdome, and the power,
and the glory, for euer. Amen.

—*King James' Version (from a copy of the first
edition of 1611.)*

During this year the annual edition of Buxtorf's Hebrew Bible was put in type. John Buxtorf, a learned Hebrean, was born at Camen in Westphalia, where he died at the age of sixty-five. His rabbinnical learning was great, and he was the author of several valuable books, chief among which was this Hebrew Bible.

An edition of the Bible was printed in Hebrew at Venice by Raaun.

An edition of the Bible was printed in English at London by Jugge, in which the word *balm* was substituted for the word *treacle* thus printed in the edition of 1568.

The Ferrara edition of the Old Testament was reprinted in Judeo-Spanish at Amsterdam. The exiled Jews of Spain and Portugal established a press at Ferrara, and one of the most famous productions of this press is a Spanish version of the Old Testament said to have been translated from the Hebrew expressly for the Jews by Edward Pinell.

Another edition of the Breeches Bible made its appearance. It was so called because in Genesis III: 7th, the word now translated *aprons* is in this edition called *breeches*. A copy is in the library of the Theological Seminary at Morgan Park, Chicago, Illinois.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

AN HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XXIII.

1612.

An edition of the New Testament, together with the Psalms, was printed in French and German by Villier and Le Clercq. A copy is in the library of the Bible Society at Paris.

A translation of St. Matthew, in the Malayan language, made by Albert Cornelisson Ruyl, was given to the chief of the East India Company. When this translation was compared with that of 1602, the former was considered too figurative and the latter too literal. It was therefore viewed as idiomatic, and the translation of Ruyl received the preference. This person therefore continued his work, but he lived to translate only as far as the close of the Gospel according to St. Mark, so his manuscripts were sent to Holland and were printed with the Dutch version at Enkhuyzen.

An edition of the Bible was printed in English at London by Robert Barker. This is a "He" Bible, and the first quarto edition of the 1611 version of King James' Bible. It has a title

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beautifully engraved on copper by Jasper Isac, and resembles the "Breeches" Bible in that it has the same title-page, but not the letter-press in the center. The genealogies recorded in the Sacred Scriptures, according to every family and tribe, by John Speed, are bound up with this edition. A copy, which King Charles presented to Archbishop Juxon, is in the library of the Archbishop of Canterbury. The intimacy of Juxon with Laud raised him to high stations, but while his appointments offended the Puritans and drew their indignation against the ministry, the irreproachable conduct of Archbishop Juxon gained for him among the Puritans many friends. Sir Thomas Herbert, in his "Memoirs of the reign of Charles 1st" records that his Majesty gave to Juxon his Bible (in which he had written annotations) with the request that he would preserve it as a sacred relic. The cover is decorated with the badge of the Principality, and surmounted by a ~~royal~~ coronet enclosed by an embroidered border,

with the Rose and Thistle upon a ground of blue velvet. This book was therefore bound between the death of Prince Henry in 1612, and the accession of King Charles to the throne in 1625, when such a coronet would be no longer used by him.

1613.

A translation of the Bible out of the original tongues, with the former translations diligently compared and revised, was imprinted in English at London by Robert Barker. There are numerous copies of this edition in existence. Librarian Carter, of the Grand Lodge F. and A. M., reports a copy in the Library of the Grand Lodge of the State of New York, a copy is in the State Library at Albany, one in the Theological Seminary at Morgan Park, Chicago, one with H. L. Sheldon, and one in possession of R. S. Ely.

A translation of the Gospels, by Bandulovitch, into Dalmatian Servian appeared at Venice. The Servian language is spoken, with a few provincial deviations, in Dalmatia, and in Austrian Croatia, comprising the districts of Carlstadt and Varasdin. The Slavonic dialects spoken in that part of Europe blend into one another, and are not easily distinguishable in their relative purity. The only real line of demarkation between the language of Servia Proper, and Dalmatian Servian, lies in their respective alphabetical systems. The Croatians and Dalmatians belong in general to the Roman

Catholic Church and use the Latin alphabet. The Glagolitic letters were formerly employed in Dalmatia in writing Old Slavonic, as well as the modern idiom, and they are a poor imitation of the Cyrillic alphabet.

1614.

An edition of the Bible was printed in Arabic at Rome by Gabriel Sionita, Cardinal Ballarmin, a friend of Sixtus V, and advanced by the pope to the See of Capua, gave his unqualified approval of this work. He called it strictly orthodox, but just what a Jesuit means by such an expression is more than a bigoted Presbyterian like the compiler of this paper can determine. It is taken for granted, however, that Bellarmin understood himself, for he deservedly acquired a great reputation as a controversial writer, and so formidable were the productions of his pen in defense of the Romish church that for half a century there was scarcely a man of ability among the Protestants who did not oppose his opinions. Bellarmin declined to adopt all the tenets of the Jesuits, for he could not embrace the doctrine of predestination, nor many of the expressions of the Romish litanies, but he inclined to the opinion of St. Augustine. In the list of Bibles which Rev. Van Dyke has kindly transmitted from Northern Syria is made mention of an edition of the Bible printed at Arabic, at Rome, by Savarina.

An edition of the Saumur Bible, by

Thomas Porteau, appeared this year, and an Edition of the New Testament, by Pierre and Jacques Chouet, went through the Geneva press.

1615.

An edition of the Bible was printed in English at London by Robert Barker. This is the last edition in quarto of the Genevan version printed in England. The arguments, the notes, and the running titles, are in small Roman type, while the contents of the chapters are in italics. A copy is in the Library of the Young Men's Christian Association at New York, and another copy is with Mr. Robert Shields of Wisconsin. One is also in the possession of the Theological Seminary at Morgan Park.

During this year another edition of Haultin's Bible was printed.

1616.

An edition of the Bible was printed in French at La Rochelle by Corneille Hertmann. The prefaces and notes attached to this Bible are attributed to Jaques Marlin, pastor of a church in La Rochelle, and they are in conformity with the resolution of the National Synod of St. Maixent, held in 1609, of which he had been elected Moderator. An edition of the Bible was printed in Arabic by Erpenius at Leyden from an exemplar said to have been executed in Upper Egypt by a Coptic bishop in the 14th century.

A Genevan version of the Bible was printed in English, at London, by

Barker. This is the last folio edition of the Genevan version printed in England. In Genesis III: 7, "aprons" is rendered "breeches." Luke II: 16, "cratch" is substituted for "manger." Acts XXI: 15, for "we took up our carriages," this reads, "we trussed up our fardels."

An edition of the Bible was printed in English at London by Snodham. A copy is in the hands of Mr. H. J. Atkinson.

1617.

An edition of the Bible (1611 version) was printed in English at London by Robert Barker, and the Bible of Tremellius and Julius was published in Latin at Geneva by Berjon.

An edition of the Bible (Raschii and Kimchii) was printed in Hebrew at Venice by Lorenzo Bragadin. This is a reimpression of the celebrated edition of Bomberg.

The Swedish Bible printed at Stockholm by Reidbeck and Lenoeus in 1534, was revised by order of King Gustavus Adolphus. This warlike monarch, surnamed the Great, possessed virtues which distinguished him quite as much as his heroic valor in the field. After he had made an honorable peace with the Danes and Muscovites, and forced the Poles to evacuate Livonia, he formed an alliance with the Protestants of Germany, and in less than three years over-ran all the countries between the Vistula, the Rhine and the Danube. Such was the enthusiasm which he inspired

among his subjects that he always had an army of eight thousand well disciplined men, and with them he humbled the pride of Austria. Before he fell on the plains of Lutzen, he had enriched the university of Upsal by his munificent donations, founded the Royal Academy at Dorp, and provided for this revision of the Bible. And yet, as Shirley says :

The glories of our blood and State
 Are shadows, not substantial things ;
 There is no armour against fate,
 Death lays his icy hand on kings.
 Sceptre and crown
 Must tumble down,
 And in the dust, be equal made
 With the poor crooked scythe and spade."

An edition of the epistles and Gospels was printed in German and Bohemian. A copy is in the possession of Mr. H. J. Atkinson.

An edition of the Bible was printed in Hebrew at Geneva. A copy is in the library of Trinity College.

The Ferrara edition of the Old Testament was again reprinted in Judeo-Spanish at Venice.

1618.

An edition of the Bible was printed in Hebrew at Genoa, a city the origin of which is said to be more remote than that of Rome. Prior to the time when Genoa was united by a decision of the Congress of Vienna to the Sardinian rule, and before it was in the possession of the French, it instituted a supreme magistrate called Doge, and from Genoa the city of Venice took the title for its supreme ruler. Romulus

founded Rome 753 B. C., and it was not until the year of 697 of our era that the Venetians elected a Doge as the head of their government.

During this year a Latin Bible (Vulgate) was printed at Paris. The Italia, or Latin version, the standard of primitive Christians, was at one time used to the exclusion of both the Hebrew and Greek versions, and it remained in use for two centuries until the St. Jerome revision made its appearance. After St. Jerome had finished his crowning work, much of which he performed at Bethlehem, the Dalmatian and Pannonian monks hid away their old versions of the Bible, and would use no other except the one which had been given them by their patron Jerome. The most carefully written copies of the Bible which it was possible to obtain, were consulted by this scholarly saint, and compared with the Arabic, Hebrew and Syriac versions, in all of which he made the emendations and corrections which have stood the test of all subsequent time. The herculean task undertaken by St. Jerome will be better understood when it is stated that more than two hundred versions of the evangelists, each different from the other in many essential details, were presented for the consideration of the sages at the council of Nice. In this connection it is safe to say that for hundreds of years, copyists have added to and taken from the Scriptures to such an extent, as to made it extremely difficult for even the most learned to decide what should remain

for the edification of future generations, or what should be eliminated from the sacred pages as apocryphal. The infinite variations which occurred in the manuscripts written by the early Christian fathers, have caused much contention among churchmen, some admitting certain books as canonical which are rejected by others as apocryphal. The books as arranged and accepted at present are the results of years of labor and of countless councils.

An edition of Erasmus' Bible, edited by Haffenreffer, was published at Tubingen, and Buxtorf's edition of the Hebrew Bible was printed at Basle.

Certain theologians at Cologne published an edition of the Bible under the superintendence of Alardi Wielii, and another was also printed at Cologne.

An edition of the Bible was printed in Latin at Frankfort by Tampachii.

1619.

An edition of the Bible was printed at London, in English, by Norton and Bill. A copy is in the possession of Mr. W. H. H. Newman.

An edition of the New Testament was printed in Arabic and Latin.

1620.

During this year Sarkis Er-Rizz, a Maronite Bishop of Damascus, began the work of taking the Arabic versions of the Scriptures and comparing them with other Arabic versions, and with the Greek and Latin. The Arabic language in its earliest and rudest state

was the vernacular of a few nomadic tribes which derived their descent from Kahten, the son of Heber, a great grandson of Shem, and from Ishmael, who, by his marriage with a daughter of Morad of the race of Kahtan, engrafted his posterity on the Arabic stock. The language was spoken among those tribes in a variety of dialects, concerning which we now know little more than that the Koreish and the Hamiar were the distinctive appellations of the two predominant dialects. Mohammed spoke the Koreish dialect and under his influence, and that of his successors, into it the other dialects insensibly merged. There has not been any foreign admixture in this language, for Arabia was never conquered, but the numerous dialects have gradually amalgamated, yet notwithstanding these changes the modern Arabic still preserves a close resemblance to the Arabic of the Koran, which is everywhere upheld as a model of classic beauty and elegance. About the time of Mohammed, a style of writing was adopted by the tribe of Koreish, called the Cufic, from the town of Cufa in Irak, derived evidently from the Estrangelo Syriac alphabet. In this character Mohammed wrote the Koran, but it was superceded in the tenth century by a character called the Nishki which has continued in use, not only among the people who write the Arabic language, but also among the Turks and Persians. De Sacy has proved that this character is at least as ancient as the time of Mohammed.

The Koran is but a confused medley of incoherent rhapsodies professing to give revelations and visions which resemble the hallucinations of a disordered mind. There are some good things in it, however, but it has not the unity and order which must occur in whatever proceeds from the divine source. In the Bible there is a clear unity running through the whole, and at the same time a steady progress. There is everywhere an orderly scheme of advancing doctrine which is found in no other book claiming to come from God, and which can be explained only upon the theory of an over-ruling superintendency working in the Church from age to age. In the Sacred Scriptures there is more true sublimity, more exquisite beauty, purer morality, finer strains of poetry and eloquence, and more important history than could be collected within the same compass from all other books that were ever composed in any age or idiom. The Bible accords in a wonderful manner with universal history, and there is nothing more common in history than the recognition of God, for sacred and profane history alike involve this principle.

The fictions of the poets respecting the different ages of the world coincide with Scripture facts. The first, or Golden Age, is alluded to by Haines as a paradisiacal state fully representing the bliss of the first pair of human beings in Eden. The second, or Iron Age, described in the story of Pandora, and the fatal box of evils which over-

spread the earth, is in accordance with the history of the introduction of evil into the world, as given in the third chapter of Genesis. Vossins shows the similitude there is between the history of Moses and the fable of Bacchus, and the cosmogony of the ancient Phoenicians is similar to the account of creation, while a like assertion is made by Yaggy respecting the ancient Greek philosophy. Consult the heathen classics, the records of the Scythians, the superstitions of Egypt, and in them we meet with evidences of a universal flood, of man's fall, of the serpent having been the instrument of it, and of the expectation of a great deliverer. The long lives of men in the early stages of the world are mentioned by Besorus, Manetho, Hiromus, Helanicus, and Hesoid, as well as many other writers quoted by Josephus. Servius gives us accounts of the remains of gigantic bodies found in the earth which serve to confirm Moses' account of antediluvian giants. Abidenus quoted by Eusebius, Plutarch, Molo, Damascenus, and many of the heathen poets mention the deluge, and traditions respecting it are found among the Chinese. Polyphistor quotes Artapanus and Eupolemus as mentioning the tower of Babel, and the former speaks of it as built by Belus. Strabo and Tacitus refer to the destruction of Sodom and Gomorrah, and Herodotus makes mention of circumcision as a rite used by several of those nations into which Abraham traveled, or which were de-

scended from him. Eupolemus and Dios refer to David and Solomon, and as for Nebuchadnezzar and Cyrus, they are frequently referred to by ancient writers. Porphyry, though an inveterate enemy to Christianity, not only admitted that there was such a person as Christ, but he gave him honor as having been translated into heaven. Celsus, an Epicurean philosopher, full of enmity to the Christian religion, mentions numberless circumstances in the history of our Saviour's life, and Hierocles, who wrote against the Christians, speaks of Jesus as the Christians' God. Julien the Apostate bears witness to the authenticity of the Gospels; yet while aiming to overthrow the Christian religion he really helped to sustain it. The slaughter of the infants at Bethlehem is attested by Macrobius, and the darkness of the Crucifixion is recorded by Phlegon. There are enough evidences, however, without all these to prove the truth of the Bible, and only inspiration could have produced its internal harmony as well as its external accordance.

An edition of the New Testament was published in Hebrew at Geneva. A copy is in Trinity College Library.

A version of the Bible called Parry's Bible was published in the Welsh language, and an edition of Olivetan's and Calvin's Bible was printed in French by Frizon. For the work it is probable that the Blaew press was used, as in this year it was invented.

An edition of the Bible was printed in German at Lubeck by Samuel

Jauchen. This famous city of Germany was formerly the place of assembly for the Hanseatic League. The German Hanse or Hansa, a mediæval confederation of cities of northern Germany and adjacent countries called the Hanse towns, (at one time numbering about ninety) affiliated with cities in nearly all parts of Europe, and met for the purpose of promoting commerce, and for protection against pirates, robbers and hostile governments. At the height of its prosperity it exercised sovereign powers, made treaties, and often enforced its claims by arms. Its origin is dated from a compact between Hamburg and Lubeck in 1241, and the league held triennial general assemblies at the last named place until the year 1669, when the final general assembly convened, on which occasion only six cities were represented.

An edition of the Bible was printed in English at London by Norton and Bill.

1621.

The book of Hosea was printed in Hebrew and Chaldean at Lyons by Raphelengianis and Maire. Down to the time of Abraham, Chaldee is supposed to have been almost, if not quite, identical with Hebrew, and subsequently to have acquired the peculiarities of a distinct dialect. The dialect spoken in Chaldee was the original language of Abraham, who was called from "Ur of the Chaldees." Since Ur is to the north of Mesopotamia, and the Chaldees came origin-

ally from that part of the country, we may infer that the vernacular language of Abraham was the language formerly spoken between the Euphrates and the Tigris. During the seventy years passed by the Jews in captivity at Babylon, the dialect of the captives seems to have merged into that of their conquerors, and the great similarity in structure naturally accelerated the effects of political causes in producing this admixture. On the return of the Jews to Jerusalem it was the custom for the priests to read the law of Moses publicly to the people, and afterwards to give an exposition. It is the opinion of some eminent scholars that the law was read as it stood in the original Hebrew, but explained in Chaldee, the only dialect then intelligible among the Jewish people. As early as the Christian era, written expositions of the Scripture in the Chaldee dialect were in circulation among the Jews, and the name Targums, signifying version, was given to those Chaldee compositions. These Targums afford proofs of the correct readings of ancient manuscripts of the Old Testament, and of the precise meaning of obscure words. Only ten Targums have come down to us, from which have been obtained a complete interpretation of all the books of the Bible except Ezra and Nehemiah. In the time of Ezra, it is evident that an Aramaic version followed the reading of the Hebrew originals in the Synagogues. The Targum to Daniel is not fully known, while the earliest are

those of Jonathan and Onkelos, a disciple of Hillel, who died 60 B. C. This Hillel is by some supposed to have been the grandfather of Gamaliel, the instructor of Paul. In purity of style Onkelos equals the Chaldaic sections of Ezra and Daniel, and his fidelity to the Hebrew text is so great that he deserves to be looked upon as a translator rather than a paraphrast. No writings of his are extant except his Targum of the books of Moses which has been printed with a Latin translation in the first volume of the London Polyglot, and is esteemed of much service in biblical criticism from the fact of its being supported, in passages where it differs from the Masoretic text, by other ancient versions. Besides the Targum of Onkelos seven other expositions of the Scripture in the same dialect are known to be in existence. The Targum of Jonathan Ben Uzziel upon the greater and lesser prophets is believed to have been written about 30 B. C. A Targum written by another Jonathan, called the Pseudo Jonathan, was found in the eighth century, but as it follows the rabbinical interpretations, it is of no use in criticism. The Targum of Joshua the Blind, on the Haggio-grapha, is also written in Chaldee and adulterated with words from other languages. The Targums on Esther and Canticles are too paraphrastic to be of much use in this enlightened age. The first seven Targums are printed in the London Polyglot, the eighth (on the Chronicles) was not known at the

time of the publication of that work, as it was discovered in the library at Cambridge, and was subsequently published in Amsterdam. The utility of the earlier Targums consists in their vindicating the genuineness of the Hebrew text by proving that it was the same at the time when the Targums were made, and these Targums are also of importance in showing that the

prophecies relating to the Messiah were understood by Jews in ancient times to bear the same interpretation that is now put upon them by Christians.

A version of the New Testament prepared by Amund Laurent was published in Swedish at Stockholm.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XXIV.

1622.

THE Pentateuch, or the first five books of Moses, was published in Arabic by Erpenius at Leyden. It was printed in Hebrew characters from a manuscript in possession of Scaliger, and is supposed to have been made by an African Jew some time during the thirteenth century. This is a direct translation from the Hebrew, to which it adheres so closely as to be almost unintelligible to persons not acquainted with that language. The Pentateuch originated from the Greek translators, and the Jews called this division of their sacred book Torah, the Law.

The original edition of De Reyna's version in Spanish, without a new title-page, and without the correction of De Valera, was issued at Frankfort.

A reprint of the 1617 Swedish Bible was printed in quarto at Lubeck.

An edition of the Genevan Bible by Pierre and Jacques Chouet made its appearance in this year.

1623.

An edition of the New Testament was printed in French at Rouen. May it not be the case that this Bible was permitted to be published at Rouen with the hope that the stain which rested upon that fair city by the inhuman sacrifice of Joan of Arc, might be obliterated? This city is a place of great antiquity, for it existed before the conquest of Gaul by the Romans, under whom it took the name of Potomagus, which name it retained for several centuries. During the ninth century, the town was pillaged by the Normans, who made it their capital. After the Norman conquest it remained in possession of the English until 1449, when it passed out of the control of that nation.

1624.

An edition of the Bible was printed in Latin at Rome by Brugiotti. The first edition of the Elzevir editions, in Greek, was published at Leyden. The editor of this work is unknown, but it is probable that he did not have access to manuscript authorities, as

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the text is founded on the third edition of Stevens. This text, however, attained so much celebrity that it became known as the "Textus Receptus," and for upwards of a century it was reprinted in almost every successive edition of the New Testament.

1625.

An edition of the Psalms, corrected and revised by Rhesa, the successor of Bretkius, was published in the Lithuanian dialect with Luther's German version. Of all the idioms spoken in Europe this is acknowledged to approximate the nearest to the Sanscrit. Hon. William E. Gladstone says of the Psalms that it seems impossible to regard them as simply owing their parentage to the Mosaic system. Some, indeed, of their features may well be referred to it, especially the strong sense of national unity which they display, and the concentration of that sense upon a single center—the city of Jerusalem and the Temple. It may also be noted that the Mosaic law inculcated in its utmost breadth the principle of love to God: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." Yet may it not be said that this is rather exhortation than statute? Further, it is not unfolded in the detail of the legislative Torah, and even in the Decalogue service is enjoined without the mention of love. In the inner sanctuary, provided for the most capable human souls, was reared the strong spiritual life which

appears to have developed itself in the depth, richness, tenderness, and comprehensiveness of the Psalms. To the work they have here accomplished there is no parallel upon earth, and the compilation has been the paramount book of devotion not only for the Hebrew race, both in its isolation and after it was brought by the translation of its sacred book into relations with the Gentile world; but also for all the Christian races in their diversities of character and circumstance. These marvellous compositions have dwelt in the very center of the Christian heart, and wherever the pursuits of the inner life have been cultivated, there the Psalms have towered over every other vehicle of general devotion. A conspicuous illustration of their office appears in the fact that of 243 citations from the Old Testament found in the pages of the New, no less than 116 are from the Psalms.

Bishop Alexander, who has published the result of a careful examination made by himself, states that reference is made to the Psalms, either by quotations or otherwise, in no fewer than 286 passages of the New Testament. The Psalms, composed for the devotions of the ancient Hebrews, constitute at present for Christians the best and highest book of devotion. The Hebrews were Semitic, Christendom is Aryan, the Hebrews were local, Christendom is worldwide; the Hebrews were often tributary, and finally lost their liberties and place, while Christianity has risen over every other obstacle, and

has long been the dominating power of the world. The Hebrews had no literature outside of their religion, nor any fine art, but Christendom has appropriated and even rivalled both literature and the art of the greatest among the ancients. This strange book of Hebrew devotions had no attractions outside of Hebrewism, except for Christians, and Christians have found nothing to gather, in the same kind, from any of the other religions of the world. The stamp of continuity and identity has been set upon one, and one only, historic series, and only one thread runs through the whole succession of the ages, and among many witnesses to this continuity, the Psalms are probably among the most conspicuous. This stamp purports to be divine, and the unparalleled evidence of results shows that it is not a forgery.

The wonderful phenomenon thus presented, is perhaps enhanced when the mind realizes that the long period of this perpetual youth, exhibited by the Psalms, has been broken by the promulgation of a new religion, together with all the changes of fact and development of principle which transformed the heathen world. It should also be remembered that the shaping of all languages merely human, are essentially short-lived, and forms of speech succeed one another, as wave follows upon wave. But herein seems probably to lie one of the ways in which the Divine revelation asserts itself. It appears to

have the faculty of giving to things mutable the privilege and the power of the immutable, and to endow fashions of speech, when they belong to the heart's core of human nature, with a charter that is to endure throughout all time. The fact of so wonderful a power as was thus exercised by the Psalms in such diversities of time, race, and circumstances, is not only without parallel, but is removed by such a breadth of space from all other facts of human experience in the same province, as to constitute in itself a strong presumption that the cause also, is one lying beyond the range of ordinary human action, and may be set down as consisting in that specialty of Divine suggestion and guidance, which is termed revelation.

It is said, though upon disputed authority, that in 1625 was discovered, in the Chinese province of Shen-se, a curious monument bearing inscriptions relative to a translation of the sacred scriptures into Chinese, supposed to have been executed at a very remote period of time. It would appear that in A. D. 637, Olopen, a Christian missionary, arrived in China, and obtained an interview with the Emperor, which resulted in a command being given to Fam-hiuen-lim, a learned Chinese scholar, to translate the sacred books brought by Olopen. Not one of the copies of this version, however, is now to be found, although a few portions of the sacred scriptures, translated by the pioneer missionaries of the Romish

church, are yet in existence. In the written language of China the words or characters are not representatives of spoken sounds, but they are symbols of abstract ideas, and every written character is an entire word which has a uniform meaning independent of its conventional sound in the various local dialects. It is true that in the standard national Lexicon, published by command of Kang-he, in the seventeenth century of our era, there are 4449 distinct characters, yet for practical purposes there are only about 3000 characters in general use. The absence of an alphabet has deprived the Chinese of an important means of preserving a uniformity of spoken language through every part of the empire, and yet the written character is everywhere the same, though in reading and spelling, the local pronunciation becomes a separate language. The court dialect is used, however, as the medium of intercourse between the government officers and the literate, to obviate the inconvenience of the local dialects.

An edition of the Bible was printed in English at London by Norton and Hill.

An edition of the New Testament was printed in Greek at Cambridge by Buck.

An edition of the Bible was published in Syriac and Latin at Paris by Sionita.

De Valera's New Testament was reprinted in Spanish in the Nuremberg Polyglot, and another edition, with an

engraved title-page, appeared at Amsterdam.

1626.

A revised translation of the Belgic Scriptures, according to the text of the Vulgate, was published at Antwerp in Flemish by the doctors of Louvain, and it is regarded as the standard Flemish version.

An edition of the Bible was printed in Hungarian by George Kaldi, a native of Tyrnau in Hungary. The Hungarians a people of Finnish extraction, are mentioned in the Russian annals under the name of Ugri, and they are distinguished by the name of Magyar, which in former times was the designation of their most powerful tribe. The Magyar language still preserves indications of its original connection with the cognate dialects spoken by the Ostiaks and Voguls on the banks of the Obi. It has become enriched and perfected by the long continued influence of European civilization, yet the characteristic traits of the Finnish family may be readily detected. The earliest Magyar version of any portion of the scriptures was made in 1541 by John Sylvester, a native Magyar. It consisted of the Four Gospels and Acts, and was dedicated to King Ferdinand and his son Maximilian, but no copy is now known to be in existence. In "Bright's Hungary" it is stated that an edition was printed at Szigetvar, about this time, at the expense of Nadaschdy.

Le Long also mentions an edition of

St. Paul's Epistles printed at Cracow, and another version executed by Peshitus, and printed in Vienna, without the name of the translator recorded.

The first edition of the Bible, in Magyar, appeared at Visoly, near Gonz, thirty-seven years prior to this date, and this is the present authorized version of Hungary. The translation was made from the Hebrew and the Greek compared with the Vulgate, and several other Latin versions, by Gaspard Caroli, dean of the Brethren of the Valley of Kaschau. He had imbibed the principles of the Reformation at Wittemberg, where he had studied in his youth, and the desire of disseminating among his countrymen a knowledge of the truths which he had found precious to his own soul, was in all probability the cause of his embarking in this arduous undertaking. In the printing of this Bible he was assisted by Count Stephen Bathory, who obtained a printer from Germany and established a printing-office for the purpose at Visoly. The sheets as they passed through the press were corrected by Albert Molnar, regent of the college of Oppenheim.

1627.

An edition of the Bible (*Vulgatae Editionis Sixti V.*) was printed by Sunta in Latin at Venice.

During this year the Apocalypse, specifically applied as the name of the last book in the New Testament, was published, from the Peshito version, in Syriac, by De Dieu. This has

sometimes been appended to the Peshito in printed editions, but it evidently does not belong to that ancient version. It is of some value, however, as is every writing which can throw light on early translations of the Sacred Scriptures. The Apocrypha, or the books the authenticity of which as inspired writings is not admitted, cannot be useless, although they are not considered a part of the sacred canon of Scripture. The Roman Catholics, but not the Protestants, receive the Jewish apocryphal books as canonical. In Matthew's translation of the Bible, published in 1537, the deuterocanonical books were separated from the others, and prefaced with the words: "The volume of the books called Hagiographa." In Cranmer's Bible, published in 1539, the same words were continued, but in the edition of 1549, the word Hagiographa was changed into Apocrypha, which passed through the succeeding editions into King James' Bible. The Apocrypha, as historical records, throw light on the religious condition of the Jews from the earliest period to the Christian era. Dr. Hitchcock divides them into three classes—1st, those which originated in Palestine, such as the book of Jesus, son of Sirach, first book of Maccabees, and book of Judith. 2nd, those of Alexandrian origin, such as the book of Wisdom, second of Maccabees and the addition to Esther. 3d, those which show traces of Chaldee, or Persian influence, such as Esdras, Tobias, Baruch, and the additions to

Daniel. The Council of Laodicea condemned the use of uncanonical books, but the third Council of Carthage gave a list which included Ecclesiasticus and Tobit. The Council of Trent, in 1546, pronounced as canonical fourteen apocryphal books, but the Roman Catholic Church called these books Antilegomena, and pronounced to be uncanonical the Epistle to the Hebrew, the Epistles of James and Jude, the second Epistle of Peter, the second and third Epistles of John, and the Revelation. The Roman Catholic Church applied the name apocryphal to those books for which a reception into their canon of the books of the Old Testament had been refused. By Protestants these books are called Pseudepigrapha, or false additional writings, which embrace many spurious works designed to be inserted into the sacred canon. The following is a partial list of them :

- The history of Antiochus.
- The history of Asenth.
- The book of Elias.
- The books of Jasher and Jezirah.
- The 3rd and 4th books of Macca-bees.
- The assumption of Moses.
- The preaching of Noah.
- The testament of the Twelve Patri-archs.
- A testament of Jacob.
- A prayer of Joseph.
- The repentance of Adam.
- The greatest portion of this mass of material is destroyed, and many of them are known only by name. Jew-

ish traditions are full of accounts of the services of Ezra to the Church in all the departments of sacred literature ; so much so, that critics believe that he must have done important work in preserving and circulating some of the sacred books. After the return of the Jews from Babylonian captivity, Ezra corrected the errors which had crept into the existing copies of the sacred writings by the mistakes of transcribers. He collected the books of which the holy scriptures then consisted, disposed of them in their proper order, and settled (certainly for his time) the canon of Scripture. He added to the books of his addition what appeared to be necessary for their completion, and of this we have an instance in the account of the death and burial of Moses, as given in the final chapter of Deuteronomy. In this work he changed the ancient names of several places which had become obsolete, and substituted for them new names by which they were at that time called. He wrote out the whole in the Chaldee character, that language having grown into use after the Babylonish captivity. The Canon of Scriptures, or the books which form the original and authoritative written rule of the faith and practice of the Christian Church is defined in classical Greek as meaning a straight rod or rule. In patristic writings the word is used more especially to indicate the rule of faith, the rule of truth, and the rule of the Church. The first direct application of the term Canon to the

Scriptures seems to be in the verses of Amphilochius (380 A. D.) where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among the Latin writers it is usually found from the time of Jerome and Augustine, and their usage of the word is the source of its modern acceptance. The complete Canon of the New Testament, as now commonly received, was ratified at the third Council of Carthage, A. D. 397, and from that time it was accepted throughout the Latin Church. The Apocryphal books, occupying an intermediate position, were called "books read," or "ecclesiastical" although the latter title was also applied to the canonical Scriptures. In the English version this collection of books is thus arranged:

- 1st. Esdras.
- 2nd. Second Esdras.
- 3d. Tobit.
- 4th. Judith.
- 5th. The rest of the chapters of the Book of Esther which are found neither in the Hebrew nor the Chaldee.
- 6th. The wisdom of Solomon.
- 7th. The wisdom of Jesus the son of Sirach, or Ecclesiasticus.
- 8th. Baruch.
- 9th. The song of the three holy children.
- 10th. The history of Susanna.
- 11th. The history of the destruction of Bels, and the Dragon.
- 12th. The prayer of Manasses, king of Judah.

13th. First Maccabees.

14th. Second Maccabees.

Two of the books of Maccabees were included in the early current Latin versions of the Bible, and from thence passed into the Vulgate. As forming a portion of the Vulgate they were received as canonical by the Council of Trent, and retained among the Apocrypha by the reformed churches. The other books, called Maccabees, obtained no such wide circulation, and have only a secondary connection with Maccabæan history. The first book of Maccabees describes, in the opening chapter, the conquests of Alexander the Great, and the oppressions of Antiochus Epiphanes. Other portions of the book enumerate the Maccabæan family, and give an account of the part which Mattathias took in guiding the actions of his countrymen. The title, which was originally the surname of Judas, one of the sons of Mattathias, was afterwards extended to the family to which he belonged. The testimony of antiquity renders it certain that the first book was written in Hebrew, and its whole structure points to Palestine as the place of its composition. Its date is doubtful, but may perhaps be placed between B. C. 120, 100. The history of the second book of Maccabees begins at an earlier date than that of the first book, and closes with the victory of Judas Maccabæus over Nicanor, and thus embraces a statement of the author's plan. The main narrative occupying the remainder of the book contains the history of He-

liodoros, gives details of the great persecution B. C. 175, 167, follows the fortunes of Judas to the triumphal restoration of the temple service, B. C. 166, 5, includes the reign of Antiochus Eupator B. C. 164, 2, records the treachery of Alcimus, etc. The latter half of the book is simply a series of special incidents illustrating the providential care of God over His people. The third book contains a history of the events which preceded the great Maccabean struggle beginning B. C. 217. The fourth book furnishes a rhetorical narrative of the martyrdom of Eleazar and of the Maccabean family.

1628.

Cyrillus Lucaris, patriarch of Alex-

andria and Constantinople, presented in this year the Alexandrine manuscript to Charles I, of England. This codex of the fifth century contains the Old and New Testaments, and appended to the latter is the first epistle of Clement to the Corinthians. This interesting manuscript may be seen in the British Museum at London.

An edition of the Bible was printed in English at London by Norton and Hill. An edition of the New Testament was printed in the same language by the University printer at the University of Cambridge, England.

An edition of the New Testament was printed in Greek by Iannoni.

CHARLES W. DARLING.

VERSIONS OF THE BIBLE.*

HISTORICAL ACCOUNT OF THE MORE IMPORTANT VERSIONS AND EDITIONS.

XXV.

1629.

The Holy Bible (King James Version) was printed by Thomas and John Buck, printers to the University of Cambridge. This edition appeared in small folio. A copy is in the possession of R. F. Kelker, Harrisburgh, Pa. During this year Ruyl's manuscripts of the Bible were sent to Holland and printed in Malayan with the Dutch version at Enkhuyzen.

1630.

The Ferrara edition of the Old Testament was revised and corrected by Manasseh ben Israel and printed in Indeo-Spanish at Venice.

The first eight mo. impression of the Welsh Bible was printed in London. This small octavo contained, besides the Old and the New Testaments, the Apocrypha, the Book of Common Prayer, and a metrical version of the Psalms. Prys, archdeacon of Merioneth, was the translator of this Psalter which is now generally used in the Welsh churches. An edition of

the Bible was printed in English at London by Norton and Hill, printers to the King.

Another edition of Luther's Bible was published, and an edition of Zetner's Strasburg Bible appeared.

A version of the Old and New Testaments was made by Casper Ulenberg under the patronage of Ferdinand, archbishop of Cologne.

An edition of the Bible was printed in English at London by Barker.

An edition of the Bible was printed in Hebrew at Amsterdam⁷ Laurentic. The second Epistle of Peter, second and third of John, Jude, and Revelation, were published by Pococke, who found them in a manuscript belonging to the Bodleian Library. These books have been appended to the Peshito in some printed editions, but there is no indication that they were of the ancient version, as they are inferior to it in point of purity, style, and fidelity.

The Lord's Prayer has been illustrated by Pierre Bernard, and as it comes under no particular date, it is given here.

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Our Father—

By right of creation,
By bountiful provision,
By gracious adoption ;

Who art in heaven—

The throne of thy glory,
The portion of thy children,
The temple of thy angels ;

Hallowed be thy name—

By the thoughts of our hearts,
By the words of our lips,
By the works of our hands ;

Thy kingdom come—

Of Providence to defend us,
Of grace to refine us,
Of glory to crown us ;

Thy will be done on earth as it is in heaven—

Toward us without resistance,
By us without complaint,
Universally without exception,
Eternally without declension ;

Give us this day our daily bread—

Of necessity for our bodies,
Of eternal life for our souls ;

And forgive us our trespasses—

Against the commands of thy law,
Against the grace of thy gospel ;

And forgive them that trespass against us—

By defaming our characters,
By embezzling our property,
By abusing our persons ;

And lead us not into temptation, but deliver us from evil—

Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seductions,
Of sinful affections ;

For thine is the kingdom and the power and the glory forever.

Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all,

Amen.

As it is in thy purposes

So it is in thy promises,

So be it in our prayers,

So it shall be to thy praise.

It is not out of place anywhere in this series of papers to remark that there appears to be a division of sentiment in the Presbyterian Church as to whether the Bible in every part is verbally and literally inspired. It is claimed by some that every statement and circumstance must be necessarily and exactly true, while others hold that it contains errors. Some say that the Bible cannot contain errors when it is inspired, and to prove an error in Scripture is to contradict not only our doctrine, but the Scripture claims, and therefore its inspiration in making those claims. Others affirm that no such claim is made by Scripture for itself. The former class present, as an evidence that they are right, the text : "All Scripture is given of inspiration of God," and the latter class dispute the rendering of the passage. The first say that as Scripture is inspired it must be inerrant, and the second, ask to be told precisely the nature of the inspiration, whether it is literal, verbal, or substantial. The first, ask if Paul does not say that he and his fellow apostles speak things revealed by God through the Spirit, not in words which the reason of man teacheth, but which the Spirit teacheth? The second, answer that it does not necessarily imply that the spoken discourses of Paul were literally and verbally inerrant. The one ask

again, if there is the smallest error in the Bible how can we trust it in greater things? The others, say they should be sorry to believe that the trustworthiness of the Bible rests upon such a flimsy foundation as literal accuracy in details, and that inspiration does not mean literal inerrancy. The first add, that in their opinion this talk about errors is a mere fancy of those miserable higher critics, who are bent upon undermining the authority of the Scripture. The second, ask if it is fair to charge critical scholars, who attempt to sift traditional views of inspiration, with animosity toward the Scriptures, when they are not surpassed by any persons in love and reverence for the Bible? They only ask that facts shall be met with facts, as they do not pin their faith upon generalities. They claim to know the Bible well, and they threaten to knock generalities sky high with hard facts.

They are not satisfied to have their opposers march up to this great question of inspiration with merely a general assertion, founded on an abstract conception of inspiration. They say there are many inaccuracies and inconsistencies in the Bible, but they are not serious, and do not affect, in the least degree, their reverence for the Bible, nor their acceptance of it as their rule of faith and practice. They further say that for the Apostolic writers, the sacred Scriptures were the writings of Moses, and of the prophets. Paul quotes the Old Testament frequently, and quotes mostly

from the Septuagint, and in some of these quotations he does not agree either with the Septuagint or the Hebrew. In other cases it appears that the Septuagint and the Hebrew do not agree, therefore there must be an inaccuracy somewhere, and yet Paul quotes the Septuagint as Holy Scripture. Out of 275 Old Testament passages quoted by Christ and the Apostles, only ninety agree verbally with the Septuagint, while in thirty-seven of the ninety the Septuagint differs from the Hebrew. If these passages are inspired, says Rev. Dr. Vincent, from whom this information has been obtained, inspiration must certainly be something else than literal accuracy and verbal inerrancy. The chronological order of the narratives, as given in the Gospels, show differences which no ingenuity has ever been able to recognize.

Take for example the case of the inscription over the Cross, which each of the four Evangelists states differently. If inspiration means verbal, literal accuracy, three of those four statements are not inspired, assuming that the fourth is correct. It does not, however, affect the truthfulness of the narrative, but the discrepancy must be reconciled if the theory of verbal inerrancy is to be sustained. There is the story of the centurion and his sick servant. Matthew says the centurion came to Jesus; Luke says he sent elders of the Jews. Matthew says that the centurion personally protested his unworthiness, but Luke says that he sent friends with that message. The

differences are not material, but both are not literally accurate. So again, Matthew says there were two demons at Gerasa, while Mark and Luke say there was only one. Matthew says that two blind men met Jesus as he was going out from Jericho. Mark says he was going out but that there was one blind man, and that he met Jesus as he was approaching Jericho. Paul says to the Corinthians that twenty-three thousand Israelites fell in the wilderness, but in Numbers it is stated there were twenty-four thousand. Such variations need not lessen confidence in the Bible, for inspiration is altogether too large and divine a thing to turn on such trifles. Granting that such discrepancies exist, say the first, we know that they cannot be errors of the inspired writers, and if we only had the original autographs, free from the mistakes or omissions of copyists or translators, we should find them accurate and consistent, and therefore, they must have been inerrant. Their opposers say that not a single item of proof can be brought forward from Scripture, or from any other authoritative source, to show that any absolutely inerrant autographs of the Bible ever existed. A study of the history, such as there is, of the formation of the New Testament documents, enables one to realize that there is no knottier problem than the origin of the Gospels, and it is quite apparent that even the scholarship of the church has not yet reached an agreement on that point. The Oral, the Dependence, and the

Protevangelium hypotheses, and the crystalis, Mark as well as Matthew, the question of the Greek or Hebrew Matthew, the testimonies of Jerome and Papias, and the modern German's controversy over the original source, all these says Dr. Vincent, are enough to cause an intellectual paralysis. In the face of such a state of things it does seem a little absurd to assert so positively the precise character of the original autographs. Luke seems to have used original documents, but whatever they were, he says that he wrote his Gospel because they were imperfect. This whole matter of the original autographs of the Gospels, in short, is very nebulous. More than this. If the views of the parties of the first part are correct, if humanity, as we believe, needs an inspired, written revelation from God, if inspiration necessarily implies literal inerrancy, and if, accordingly, God originally transmitted his revelation in inerrant autographs then it does seem strange, utterly inexplicable, that these inerrant documents should have been kept hidden so effectually that no one has ever been able to discover them, and that the whole range of literature contains no notice of their existence. If the New Testament, for instance, must be absolutely inerrant in order to be inspired, its inerrancy is quite as indispensable to the people of this day as to believers of the second and third centuries, and inerrancy ought therefore to attach to the whole process of transmission. Not only the original writers

but every copyist and translator and printer from the very beginning should be divinely guarded against error. That God should insist on a verbally inerrant written revelation, should give one, and then throw it upon the world without further protection, at the mercy of innumerable transcribers and printers, Dr. Vincent adds is inconceivable. We have no manuscript of the New Testament earlier than the fourth century. The earliest manuscripts are corrected by later hands, and no two of them agree verbally. As early as the second century, the quotations of Irenæus and Clement show that there were differences between the Eastern and the Western texts, and with all the prodigious labor expended by textual critics, the various readings are numbered by hundreds. These variations, it is true, are not important, and the whole matter can be settled by producing the inerrant original autographs. Meanwhile, until these are forthcoming, the existing Bible contains discrepancies and errors. This does not prevent Christians, however, from accepting it as their rule of faith and life, and as the revelation of our Lord and Saviour.

An unknown writer, viewing this subject in another light, truly says :

“ Errors have been made in translating the Bible into various languages, and mistakes have been made by printers in setting up the type, but it cannot be said that God did not give a perfect Bible because errors of this sort are inevitable ; nor should it be assumed that when ‘ Holy men of old spoke as they were moved by the Holy Ghost,’ still they made mistakes. A translation being only the work of men, may contain errors, but it must not be said that God’s original deliverance of His word was faulty. If we believe that God wrote, or caused words to be written, so that His word came to mankind, we are bound to believe the Bible was given perfect to the world. Christian teachers, instead of teaching the assumptions of ‘ higher critics,’ would do better to strengthen the faith of mankind in the great fundamental truth which underlies all religion, that He who is infinite in wisdom and knowledge, has spoken to man, and His word is perfect, as he is perfect, and that our Bible is even yet what we have always known it to be in every material particular and for all reasonable purposes, a faithful transcription of the perfect word which God originally gave to man.”

CHARLES W. DARLING.

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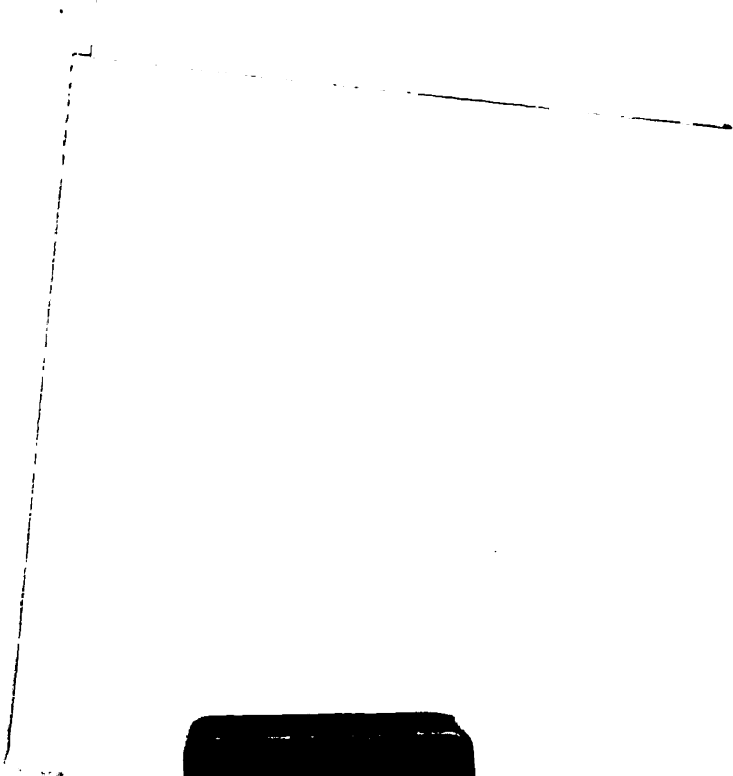
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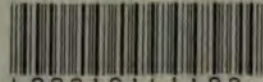


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